Al-Aqidah al-Wasitiyyah by Ibn Taymiyyah

Translated by Abu Amina Elias

The following text, al-‘Aqīdah al-Wāsiṭīyah, is a summary of the Atharī creed of Sunni Islam by Aḥmad ibn ‘Abd al-Ḥalīm Taqī al-Dīn ibn Taymīyah.

Shaykh al-Islam Ibn Taymiyyah explained his purpose for writing it as follows:

هَذِهِ كَانَ سَبَبُ كِتَابَتِهَا أَنَّهُ قَدِمَ عَلَيَّ مِنْ أَرْضِ وَاسِطٍ بَعْضُ قُضَاةِ نَوَاحِيهَا شَيْخٌ يُقَالُ لَهُ رَضِيُّ الدِّينِ الواسطي مِنْ أَصْحَابِ الشَّافِعِيِّ قَدِمَ عَلَيْنَا حَاجًّا وَكَانَ مِنْ أَهْلِ الْخَيْرِ وَالدِّينِ وَشَكَا مَا النَّاسُ فِيهِ بِتِلْكَ الْبِلَادِ وَفِي دَوْلَةِ التتر مِنْ غَلَبَةِ الْجَهْلِ وَالظُّلْمِ

وَدُرُوسِ الدِّينِ وَالْعِلْمِ وَسَأَلَنِي أَنْ أَكْتُبَ لَهُ عَقِيدَةً تَكُونُ عُمْدَةً لَهُ وَلِأَهْلِ بَيْتِهِ فَاسْتَعْفَيْت مِنْ ذَلِكَ وَقُلْت قَدْ كَتَبَ النَّاسُ عَقَائِدَ مُتَعَدِّدَةً فَخُذْ بَعْضَ عَقَائِدِ أَئِمَّةِ السُّنَّةِ فَأَلَحَّ فِي السُّؤَالِ وَقَالَ مَا أُحِبُّ إلَّا عَقِيدَةً تَكْتُبُهَا أَنْتَ فَكَتَبْت لَهُ هَذِهِ الْعَقِيدَةَ وَأَنَا قَاعِدٌ بَعْدَ الْعَصْرِ وَقَدْ انْتَشَرَتْ بِهَا نُسَخٌ كَثِيرَةٌ؛ فِي مِصْرَ وَالْعِرَاقِ وَغَيْرِهِمَا

This is the reason I wrote it: a man approached me from the land of Wāsiṭ, one of the judges of its regions, a Sheikh named Raḍī al-Dīn al-Wāsiṭī, who was a scholar of Shāfi'ī school. He approached us during the Hajj pilgrimage and he was among the people of virtue and religion. He complained of the people among him in that land under the Tartar government, of the prevalence of ignorance and oppression, the loss of religion and knowledge. He asked me to write a creed for him that he and his household could rely upon. I abstained from that and I said, 'People have written a number of credal texts, so take one of the creeds written by the Imams of the Sunnah.' He persisted in asking and he said, 'I would like no one but you to write it.' So I wrote this creed for him while I was sitting after midday, and many copies of it have been distributed in Egypt, Iraq, and elsewhere.

Source: Majmū' al-Fatāwá 3/164

The following presentation is the creed's text in Arabic alongside its English translation:

متن العقيدة الواسطية

The text of al-ʻAqīdah al-Wāsiṭīyah

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful.

الحمد لله الَّذي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَى بِاللهِ شَهِيدًا

All praise is due to Allah, who sent His messenger with guidance and the religion of truth, to make it manifest over all religions. Sufficient is Allah as a witness.

وأَشْهَدُ أَن لاَّ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ إِقْرَارًا بِهِ وَتَوْحِيدًا

I bear witness there is no God but Allah alone, without any partners, establishing by it His oneness.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تسليمًا مَزِيدًا

And I bear witness that Muhammad is His servant and His messenger, peace and blessings of Allah be upon him, his family, and his companions with abundant peace.

أَمَّا بَعْدُ فَهَذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ

To proceed: This is the creed of the saved and victorious group until the establishment of the Hour, *Ahl al-Sunnah wal Jamā'ah* (the people and united community of the Prophetic Tradition).

أصول الإيمان وأركانه الست

The foundations of faith and its six pillars

وَهُوَ الإيمانُ بِاللهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْبَعْثِ بَعْدَ الْمَوْتِ والإيمَانِ بِالْقَدَرِ خِيْرِهِ وَشَرِّهِ

It is to have faith in Allah, His angels, His books, His messengers, the Resurrection after death, and faith in the good and evil of providence.

القواعد الأساسية في الإيمان بأسماء الله وصفاته

Fundamental principles of faith in the names of Allah and His attributes

وَمِنَ الإيمَانِ بِاللهِ الإيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ الْعَزِيزِ وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ صلى الله عليه وسلم مِنْ غَيْرِ تَحْرِيفٍ وَلاَ تَعْطِيلٍ وَمِنْ غَيْرِ تَكْيِيفٍ وَلاَ تَمْثِيلٍ

Part of faith in Allah is to have faith in the way He described Himself in His honorable book and in the way described by His messenger Muhammad, peace and blessings be upon him, without distortion and negation, and without asking ‘how’ or likening Him to something else.

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

Rather, they believe that for Allah ‘there is nothing like Him, and He is the Hearing, the Seeing.’ (42:11)

فَلاَ يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ وَلاَ يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَلاَ يُلْحِدُونَ فِي أَسْمَاءِ اللهِ وآيَاتِهِ وَلاَ يُكَيِّفُونَ وَلاَ يُمَثِّلُونَ صِفَاتِهِ بِصِفَاتِ خَلْقِهِ

They do not nullify what He was described with, nor do they distort the words from their proper places. They do not blaspheme against the names of Allah and His verses, nor do they ascribe a modality to Him, nor do they compare His attributes to those of His creation.

لأَنَّهُ سُبْحَانَهُ لاَ سَمِيَّ لَهُ وَلاَ كُفْءَ لَهُ وَلاَ نِدَّ لهُ

For He, glory be to Him, has no likeness, no comparison, and no partner.

ولاَ يُقَاسُ بِخَلْقِهِ سُبْحَانَهَ وَتَعَالَى

Nor is He measureable in analogy with His creation, glory be to Him, the Exalted.

فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِغَيْرِهِ وَأَصْدَقُ قِيلاً وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ ثُمَّ رُسُلُه صَادِقُونَ مُصَدَّقُون بِخِلاَفِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لاَ يَعْلَمُونَ

Indeed, He knows Himself best, as well as everything else. He is the most truthful in speech, the best in address to His creation. Thus, His messengers are truthful and affirm the truth, differing from those who speak of what they do not know.

وَلِهَذَا قَالَ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلامٌ عَلَى الْمُرْسَلِين وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرُّسُلِ وَسَلَّمَ عَلَى الْمُرْسَلِينَ لِسَلاَمَةِ مَا قَالُوهُ مِنَ النَّقْصِ وَالْعَيْبِ

For this reason, He said, ‘Glory be to your Lord, Lord of honor, over what they ascribe, and peace be upon the messengers, and all praise is due to Allah, the Lord of the worlds,’ (37:180-182). He glorified Himself above what was described by those who opposed the messengers. He sent peace upon the messengers, as they described Allah free of any of the defects or faults that they claimed for Him.

وَهُوَ سُبْحَانَهُ قَدْ جَمَعَ فِيما وَصَفَ وَسَمَّى بِهِ نَفْسَهُ بينَ النَّفْيِ وَالإِثْبَاتِ

He, glory be to Him, combined what He described and named for Himself between negation and affirmation.

فَلاَ عُدُولَ لأَهْلِ السُّنَّةُ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ فَإِنَّهُ الصِّرَاطُ الْمُسْتَقِيمُ صِرَاطُ الَّذِينَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ والصَالِحِينَ

Hence, *Ahl al-Sunnah wal Jamā’ah* do not deviate from what the messengers brought. Indeed, it is the straight path, the path of those whom Allah has favored among the prophets, the truthful, the martyrs, and the righteous.

الإيمان بما وصف الله به نفسه في كتابه

Faith in what Allah described for Himself in His Book

وَقَدْ دَخَلَ فِي هِذِهِ الْجُمْلَةِ مَا وَصَفَ اللهُ بِهِ نَفْسَهُ فِي سُورَةِ الإِخْلاَصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ حَيثُ يَقُولُ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَد لَمْ يَلِدْ وَلَمْ يُولَد وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

Included in the entirety of this is what Allah described for Himself in *Sūrat al-Ikhlāṣ*, which is equal to a third of the Quran, wherein He says, ‘Say: He is Allah, the One. Allah, the Eternal Refuge. He does not give birth, nor was He born. And there is no comparison with Him.’ (112:1-4)

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي كِتَابِهِ حَيْثُ يَقُولُ اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ علْمِهِ إِلاَّ بِمَا شَاء وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

And what He described Himself with in the greatest verse in His book, wherein He says, ‘Allah, there is no God but Him, the Living, the Sustainer. Neither drowsiness overtakes Him, nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who can intercede with Him except with His permission? He knows what is before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His footstool extends over the heavens and the earth, and their preservation tires Him not, for He is the Exalted, the Almighty.’ (2:255)

وَلِهَذَا كَانَ مَنْ قَرَأَ هَذِهِ الْآيَةَ فِي لَيْلَةٍ لَمْ يَزَلْ عَلَيْهِ مِنْ اللَّهِ حَافِظٌ وَلَا يَقْرَبُهُ شَيْطَانٌ حَتَّى يُصْبِحَ

For this reason, whoever had read this verse in the night, Allah will not cease to guard him and Satan will not approach him until morning.

صفة الحياة

Attribute of life

وَقَوْلُهُ سُبْحَانَهُ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لا يَمُوتُ

And His saying, glory be to Him, ‘Rely upon the Living, He who never dies.’ (25:58)

صفة العلم

Attribute of knowledge

وَقَوْلُهُ سُبْحَانَهُ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيم

And His saying, glory be to Him, ‘He is the First and the Last, the Manifest and the Hidden, and He has knowledge over all things.’ (57:3)

وَهُوَ الْعَلِيمُ الْحَكِيمُ

‘He is the Knowing, the Wise.’ (66:2)

وَهُوَ الْحَكِيمُ الْخَبِير يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاء وَمَا يَعْرُجُ فِيهَا

‘He is the Wise, the Aware. He knows what enters the earth and what comes out from it and what descends from the heavens and what ascends therein.’ (34:1-2)

وَعِندَه مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَا إِلاَّ هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِين

‘With Him are the keys of the Unseen, none knows them but Him. He knows what is on land and in the sea. No leaf falls but that He knows it. No grain is there within the darknesses of the earth, nor any moist or dry thing but that it is in a clear record.’ (6:59)

وَمَا تَحْمِلُ مِنْ أُنثَى وَلا تَضَعُ إِلاَّ بِعِلْمِه

‘No female carries a child or gives birth but that He knows it,’ (41:47).

لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

‘That you would know Allah has power over all things and that Allah encompasses all things in Knowledge.’ (65:12)

صفة القوة

Attribute of might

وَقَوْلُهُ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

And His saying, ‘Verily, Allah is the Provider, possessor of strength and might.’ (51:58)

صفة السمع وصفة البصر

Attributes of hearing and seeing

وَقَوْلُهُ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ البَصِيرُ

And His saying, ‘There is nothing like him, and He is the Hearing, the Seeing.’ (42:11)

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُم بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

‘Verily, excellent is that with which Allah admonishes you. Verily, Allah is ever hearing and seeing.’ (4:58)

صفة الإرادة

Attribute of will

وَقَوْلُهُ وَلَوْلا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاء اللَّهُ لا قُوَّةَ إِلاَّ بِاللَّهِ

‘Were it not that you entered your garden and said: As Allah has willed, there is no power but with Allah.’ (18:39)

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُواْ وَلـكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ

‘If Allah had willed, they would not have fought each other, but Allah does what He wills.’ (2:253)

أُحِلَّتْ لَكُم بَهِيمَةُ الأَنْعَامِ إِلاَّ مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

‘Lawful for you are the animals of grazing livestock, except for that which is recited to you, hunting not being permitted while you are in the state of pilgrimage. Verily, Allah judges as He wills.’ (5:1)

فَمَن يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلاَمِ وَمَن يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاء

‘Whoever Allah intends to guide, He opens his heart to Islam. Whoever Allah intends to misguide, He makes his heart constricted as if he were ascending into the sky.’ (6:125)

صفة المحبة

Attribute of love

وَقَوْلـِهُ وَأَحْسِنُوَاْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And His saying, ‘Do good, for Allah loves those who do good.’ (2:195)

ِأَقْسِطُوا إِنّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

‘Be fair, for Allah loves those who are fair.’ (49:9)

فَمَا اسْتَقَامُواْ لَكُمْ فَاسْتَقِيمُواْ لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

‘As long as they are upright to you, be upright to them. Verily, Allah loves the righteous.’ (9:7)

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

‘Verily, Allah loves those who repent and He loves those who purify themselves.’ (2:222)

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

‘Say: If you love Allah, follow me and Allah will love you.’ (3:31)

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

‘Allah will soon bring forth a people whom He loves and they love Him.’ (5:54)

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُم بُنيَانٌ مَّرْصُوصٌ

‘Verily, Allah loves those who fight in His path in ranks, as if they were a firm structure.’ (61:4)

وَهُوَ الْغَفُورُ الْوَدُودُ

‘He is the Forgiving, the Loving.’ (85:14)

صفة الرحمة

Attribute of mercy

وَقَوْلُهُ بسم الله الرحمن الرحيم

And His saying, ‘In the name of Allah, the Gracious, the Merciful.’ (1:1)

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا

‘Our Lord, You have encompassed all things in mercy and knowledge.’ (40:7)

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

‘He is ever merciful to the believers.’ (35:43)

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

‘My mercy surrounds all things.’ (7:156)

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

‘Your Lord has prescribed mercy for Himself.’

وَهُوَ الْغَفُورُ الرَّحِيمُ

‘He is the Forgiving, the Merciful.’ (10:107)

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

‘Thus, Allah is the best of guardians and He is the most merciful of those who show mercy.’ (12:64)

صفة الرضى

Attribute of pleasure

وَقَوْلُهُ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

And His saying, ‘Allah is pleased with them and they are pleased with Him.’ (5:119)

صفات الغضب والسخط والكراهية والبغض

Attributes of anger, displeasure, disapproval, and hatred

وَقَوْلُهُ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ

And His saying, ‘Whoever deliberately kills a believer, then his recompense is Hell to abide therein, and Allah is angry with him and has cursed him.’ (4:93)

ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ

‘That is because they followed what displeased Allah and they hated His pleasure.’ (47:28)

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ

‘So when they angered Us, We took retribution from them.’ (43:55)

وَلَـكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ

‘Rather, Allah disliked them being sent, so He held them back.’ (9:46)

كَبُرَ مقْتًا عندَ اللَّهِ أن تقُولُوا مَا لا تَفْعَلُونَ

‘Greatly detested in the sight of Allah is that you say what you do not do.’ (61:3)

صفتي المجيء والإتيان

Attribute of coming

وَقَوْلُهُ هَلْ يَنظُرُونَ إِلاَّ أَن يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلآئِكَةُ وَقُضِيَ الأَمْرُ

And His saying, ‘Are they waiting for Allah to come to them in the shade of the clouds, or the angels, and the matter would be settled?’ (2:210)

هَلْ يَنظُرُونَ إِلاَّ أَن تَأْتِيهُمُ الْمَلآئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ

‘Are they waiting for the angels to come, or for your Lord to come, or for some of the signs of your Lord?’ (6:158)

كَلاَّ إِذَا دُكَّتِ الأَرْضُ دَكًّا دَكًّا وَجَاء رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

‘Nay, when the earth has been pounded with a great pounding and your Lord and the angels come row upon row.’ (89:21-22)

وَيَوْمَ تَشَقَّقُ السَّمَاء بِالْغَمَامِ وَنُزِّلَ الْمَلائِكَةُ تَنزِيلاً

‘And the Day the heavens will break open with clouds and the angels descend, one after another.’ (25:25)

صفة الوجه لله سبحانه

Attribute of the face of Allah, glory be to Him

وَقَوْلُهُ وَيَبْقَى وَجْهُ رَبِّكَ ذُوالْجَلالِ وَالإِكْرَامِ

And His saying, ‘The face of your Lord will remain, possessor of majesty and honor.’ (55:27)

كُلُّ شَيْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

‘All will perish except His face.’ (28:88)

إثبات اليدين لله تعالى

Affirming the hands of Allah the Exalted

ِقَوْلُهُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ

And His saying, ‘What stopped you from prostrating to what I created with My own hands?’ (38:75)

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاء

‘The Jews say the hand of Allah is tied. It is their hands which are tied and they are cursed for what they have said. Rather, His hands are outspread, spending as He wills.’ (5:64)

إثبات العينين لله تعالى

Affirming the eyes of Allah the Exalted

وَقَولُهُ وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

And His saying, ‘Be patient with the judgment of your Lord, for you are under Our eyes.’ (52:48)

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ تَجْرِي بِأَعْيُنِنَا جَزَاء لِّمَن كَانَ كُفِرَ

‘We carried him on planks and nails, sailing under Our eyes as a recompense for him who was denied.’ (54:13-14)

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي وَلِتُصْنَعَ عَلَى عَيْنِي

‘I bestowed upon you love from Me that you would be brought up under My eye.’ (20:39)

صفتي السمع والبصر لله تعالى

Attributes of hearing and seeing of Allah the Exalted

وَقَوْلُهُ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

And His saying, ‘Allah heard the speech of the one who argues with you concerning her husband and directs her complaint to Allah. Allah hears your dialogue, for Allah is hearing and seeing.’ (58:1)

لَّقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُواْ إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاء

‘Allah has heard the word of those who say Allah is poor, yet We are rich.’ (3:181)

وَقَوْلُهُ أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

‘Or do they think that We do not hear their secrets and private conversations? Nay, our messengers are with them recording.’ (43:80)

إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

‘Verily, I am with you both. I hear and I see.’ (20:46)

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى

‘Does he not know that Allah sees?’ (96:14)

الَّذِي يَرَاكَ حِينَ تَقُومُ وَتَقَلُّبَكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

‘He who sees you when you stand and you turn in prostration. Verily, He is the Hearing, the Knowing.’ (26:217)

وَقُلِ اعْمَلُواْ فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

‘And say: Work as you wish, for Allah will see your deeds, as will His messenger and the believers.’ (9:105)

صفات المكر والكيد والمِحال لله تعالى على ما يليق بجلاله

Attributes of planning, plotting, and contrivance as befitting His Majesty

وَقَوْلُهُ وَهُوَ شَدِيدُ الْمِحَال

And His saying, ‘He is severe in contrivance.’ (13:13)

وَمَكَرُواْ وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

‘They planned and Allah planned, and Allah is the best of planners.’ (3:54)

وَقَوْلُهُ وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لا يَشْعُرُونَ

‘They prepared a plan and We prepared a plan, while they did not perceive it.’ (27:50)

وَقَوْلُهُ إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا

‘Verily, they plotted a great plot and I plotted a great plot.’ (86:15-16)

صفات العفو والمغفرة والرحمة والعزة والقدرة

Attributes of pardon, forgiveness, mercy, honor, and power

وَقَوْلُهُ إِن تُبْدُواْ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُواْ عَن سُوَءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا

And His saying, ‘If you show good, or conceal it, or pardon a wrong, then Allah is ever pardoning and powerful.’ (4:149)

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

‘Let them pardon and overlook. Would you not love for Allah to forgive you? And Allah is forgiving and merciful.’ (24:22)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

‘To Allah belongs honor, and to His messenger and the believers.’ (63:8)

وَقَوْلُهُ عَنْ إِبْلِيسَ فَبِعِزَّتِكَ لأغْوِيَنَّهُمْ أَجْمَعِينَ

And His saying about Iblīs (Satan), ‘By Your honor, I will mislead them altogether.’ (38:82)

وَقَوْلُهُ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلالِ وَالإِكْرَامِ

And His saying, ‘Blessed is the name of your Lord, possessor of majesty and honor.’ (55:78)

آيات الصفات المنفية في تنزيه الله ونفي المثل عنه

Verses of the negating attributes regarding the transcendence of Allah and negating comparison with Him

وَقَوْلُهُ فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

And His saying, ‘Worship Him and be steadfast in His worship. Do you know of anything similar to Him?’ (19:65)

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

‘And there is nothing comparable to Him.’ (112:4)

فَلاَ تَجْعَلُواْ لِلّهِ أَندَاداً وَأَنتُمْ تَعْلَمُونَ

‘So do not make partners with Allah while you know.’ (2:22)

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

‘Among people are those who take partners besides Allah, loving them as they love Allah.’ (2:165)

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَم يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا

‘Say: All praise is due to Allah, who has not taken a son and has no partner in the dominion, who needs no guardian due to weakness, so exalt Him with great exaltation.’ (17:111)

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘Whatever is in the heavens and on the earth glorifies Allah. To Him belongs the dominion and all praise, and He has power over all things.’ (64:1)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

‘Blessed is He who revealed the Criterion (the Quran) upon His servant that he would warn the worlds, He to whom belongs the dominion of the heavens and the earth and has not taken a son and has no partner in the dominion. He has created all things and measured them with precise measurement.’ (25:1-2)

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَّذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلا بَعْضُهُم عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ

‘Allah has not taken a son, nor is there a god alongside Him. If so, each god would have taken what it created and some would have surpassed others. Glory be to Allah

above what they describe. Knower of the Unseen and the seen, Exalted is He above what they associate.’ (23:91-92)

فَلاَ تَضْرِبُواْ لِلّهِ الأَمْثَالَ إِنَّ اللّهَ يَعْلَمُ وَأَنتُمْ لاَ تَعْلَمُونَ

‘So do not strike comparisons for Allah. Verily, Allah knows and you do not know.’ (27:74)

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ

‘Say: My Lord has only forbidden immoralities, what is public of them and what is private, and sin, transgression without right, that you associate with Allah that to which He has not delegated authority, and that you say about Allah what you do not know.’ (7:33)

استواء الله على عرشه

Rising of Allah above His Throne

وَقَوْلُهُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

And His saying, ‘The Merciful rose above the Throne.’ (20:5)

وَقَوْلُهُ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ في ستَّة مواضعَ

And His saying, ‘Then, He rose over the Throne,’ (7:54) in six places in the Quran.

إثبات علو الله على مخلوقاته

Affirming the highness of Allah over His creatures

وَقَوْلُهُ يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ

And His saying, ‘O Jesus, I will take you and raise you unto Me.’ (3:55)

بَل رَّفَعَهُ اللَّهُ إِلَيْه

‘Rather, Allah raised him unto Himself.’ (4:158)

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

‘To Him ascend good words, and righteous deeds are raised to Him.’ (35:10)

يَا هَامَانُ ابْنِ لِي صَرْحًا لَّعَلِّي أَبْلُغُ الأَسْبَابَ أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَاذِبًا

‘(Pharaoh said): O Haman, build me a tower that I might reach the ways of the heavens, that I might see the God of Moses, yet I suspect he is a liar.’ (40:36)

أَمِنتُم مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمِنتُم مَّن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

‘Do you feel secure from He who is in the heavens that the earth would swallow you and, behold, it quakes? Or do you feel secure from He who is in the heavens that He might rain stones upon you? You will soon know how was the warning!’ (67:16-17)

إثبات معية الله لخلقه

Affirming the omnipresence of Allah with His creation (by His Knowledge, not His Essence)

وَقَوْلُهُ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

And His saying, ‘He is with you wherever you are, for Allah sees what you are doing.’ (57:4)

مَا يَكُونُ مِن نَّجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلا أَدْنَى مِن ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَمَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

‘There is in no private conversation of three but that He is the fourth of them, nor are there five but that He is the sixth of them, and no less than that and no more but that He is with them wherever they are. Then, He will inform them of what they did on the Day of Resurrection. Verily, Allah knows all things.’ (58:7)

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

‘Do not grieve, for Allah is with us.’ (9:40)

إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى

‘I am with you both, I hear and I see.’ (20:46)

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ

‘Verily, Allah is with those who are mindful of him and those who do good.’ (27:128)

وَاصْبِرُواْ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

‘Be patient, for Allah is with the patient.’ (8:46)

كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

‘How many small bands of people overcome large bands by the permission of Allah? And Allah is with the patient.’ (2:249)

إثبات الكلام لله تعالى

Affirming the speech of Allah

وَقَوْلُـهُ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

And His saying, ‘Who is more truthful in speech than Allah?’ (4:87)

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلاً

‘Who is more truthful in statements than Allah?’ (4:122)

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ

‘When Allah said: O Jesus son of Mary…’ (5:116)

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلاً

‘The word of your Lord will be fulfilled in truth and justice.’ (6:115)

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

‘Allah spoke to Moses with decisive speech.’ (4:164)

مِّنْهُم مَّن كَلَّمَ اللَّهُ

‘Among them (the prophets) are those to whom Allah spoke.’ (2:253)

وَلَمَّا جَاء مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ

‘When Moses came at Our appointed time, his Lord spoke to him.’ (7:143)

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

‘We called him from the right side of the mountain and We approached him privately.’ (19:52)

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ

‘When your Lord called to Moses: Go to the oppressive people.’ (26:10)

وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا الشَّجَرَةِ

‘Their Lord called them both, saying: Did I not forbid you from the tree?’ (7:22)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ

‘The Day He will call them, saying: What was your answer to the messengers?’ (28:65)

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللَّهِ

‘If one of the idolaters seeks your protection, then grant him protection that he might hear the word of Allah.’ (9:6)

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلاَمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

‘A sect among them had heard the word of Allah, then they distorted it after understanding it while they knew.’ (2:75)

يُرِيدُونَ أَن يُبَدِّلُوا كَلَامَ اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ اللَّهُ مِن قَبْلُ

‘They desire to replace the word of Allah. Say: Never will you follow us. Such did Allah say before.’ (48:15)

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ لا مُبَدِّلَ لِكَلِمَاتِهِ

‘Recite what has been revealed to you from the book of your Lord. There is none to change His words.’ (18:27)

نَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ

‘Verily, this Quran narrates to the children of Israel most of that over which they disagree.’ (27:76)

إثبات أن القرآن مُنَزَّل من الله تعالى

Affirming the Quran was revealed from Allah the Exalted

وَقَوْلُـهُ وَهَـذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ

And His saying, ‘This is a blessed book which We have revealed.’ (6:92)

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

‘If We had sent this Quran down upon a mountain, you would have seen it humbled and rendered asunder from the fear of Allah.’ (59:12)

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوا إِنَّمَا أَنتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَٰذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ

‘When we replace a verse in place of another, and Allah knows best what He has revealed, they say: Indeed, you are a fabricator! Rather, most of them do not know. Say: It has been sent down by the Holy Spirit from your Lord in truth, to make firm those with faith and as guidance and glad tidings for the Muslims. We know that they say: Indeed, he has been taught by a man! Yet the tongue of the

one they speak of is foreign, while this is in a clear Arabic language.’ (16:101-102)

إثبات رؤية المؤمنين لربهم يوم القيامة

Affirming the looking of the believers at their Lord on the Day of Resurrection

وَقَوْلُهُ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ

And His saying, ‘Faces on that Day will be radiant, looking at their Lord.’ (75:22-23)

عَلَى الأَرَائِكِ يَنظُرُونَ

‘On adorned couches, looking.’ (83:23)

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

‘For those who do good is the best and even more.’ (10:26)

لَهُم مَّا يَشَاؤُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ

‘They will have whatever they desire therein and with Us is even more.’ (50:35)

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هَذَا الْبَابُ فِي كِتَابِ اللهِ كَثِيرٌ مَنْ تَدَبَّرَ الْقُرْآنَ طَالِبًا لِلْهُدَى مِنْهُ تَبَيَّنَ لَهُ طَرِيقُ الْحَقِّ

There is much on this topic in the book of Allah. Whoever contemplates over the Quran, seeking guidance from it, the path of truth will be made clear to him.

الإيمان بما وصف به الرسول صلى الله عليه وسلم ربه

Faith in what the Messenger, peace and blessings be upon him, described his Lord with

ثُمَّ فِي سُنَّةِ رَسُولِ اللهِ صلى الله عليه وسلم فَالسُّنَّةُ تُفَسِّرُ الْقُرآنَ وتُبَيِّنُهُ وتَدُلُّ عَلَيْهِ وتُعَبِّرُ عَنْهُ وَمَا وَصَفَ الرَّسُولُ بِهِ رَبَّهُ عَزَّ وَجَلَّ مِنَ الأَحَادِيثِ الصِّحَاحِ الَّتِي تَلَقَّاهَا أَهْلُ الْمَعْرِفَةِ بِالْقَبُولِ وَجَبَ الإيمَانُ بِهَا كَذَلِك

Thereafter, there is what is in the Sunnah of the Messenger of Allah, peace and blessings be upon him, for the Sunnah explains the Quran, clarifies it, gives indication and expression to it. Whatever the Messenger described about his Lord, Mighty and Majestic, in the authentic prophetic narrations, which were received and accepted by the people of knowledge, is obligatory to have faith in.

في إثبات نزول الله إلى السماء الدنيا

Affirming the descent of Allah to the worldly heaven

مِنْ ذَلِكَ مِثْلُ قَوْلِهِ صلى الله عليه وسلم يَنْزِلُ رَبُّنَا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ حينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرِ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ مُتَّفَقٌ

عَلَيْهِ

Among that is the likes of his saying, peace and blessings be upon him, ‘Our Lord descends to the worldly heaven in the last remaining third of every night and He says: Who is calling upon Me that I may answer? Who is asking Me that I might give? Who is seeking My forgiveness that I may forgive him?’ It is agreed upon.

في إثبات الفرح لله عز وجل

Affirming the rejoicing of Allah, Mighty and Majestic

وَقَوْلُهُ صلى الله عليه وسلم اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وَقَدْ أَضَلَّهُ فِي أَرْضٍ فَلَاةٍ مُتَّفَقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, ‘Allah is more delighted by the repentance of his servant than if one of you were to find his camel after he had lost it in the desert wilderness.’ It is agreed upon.

في إثبات الضحك

Affirming the laughter of Allah

وَقَوْلُهُ صلى الله عليه وسلم يَضْحَكُ اللهُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلاهُمَا يَدْخُلُ الْجَنَّةَ مُتَّفَقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, 'Allah laughs at two men, one who killed the other, yet both of them enter Paradise.' It is agreed upon.

في إثبات العجب وصفات أخرى

Affirming the wonder of Allah and other attributes

وَقَوْلُهُ صلى الله عليه وسلم عَجِبَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ خَيْرِهِ يَنْظُرُ إِلَيْكُمْ أَزَلِينَ قَنِطِينَ فَيَظَلُّ يَضْحَكُ يَعْلَمُ أَنَّ فَرَجَكُمْ قَرِيبٌ حَدِيثٌ حَسَنٌ

And his saying, peace and blessings be upon him, 'Your Lord wonders at the despair of His servants, for his good is near. He looks at you continuing to despair, so He continues to laugh knowing that relief is coming soon.' It is a fair tradition.

في إثبات الرجل أو القدم

Affirming the leg or foot of Allah

وَقَوْلُهُ صلى الله عليه وسلم لا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَهِيَ تَقُولُ: هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ رَبُّ الْعِزَّةِ فِيهَا رِجْلَهُ وَفِي رِوَايَةٍ عَلَيْهَا قَدَمَهُ فَيَنْزَوِي بَعْضُهَا إِلَى بَعْضٍ فَتَقُولُ قَطْ قَطْ مُتَّفَقٌ عَلَيْهِ.

And his saying, peace and blessings be upon him, 'Hell will continue to be filled and will say: Are there any more? Until the Lord of honor places His leg (and in another

narration: His foot) over it and some of its parts retreat from each other and it says: Enough! Enough!' It is agreed upon.

في إثبات الكلام والصوت

Affirming the speech and voice of Allah

وَقَوْلُهُ صلى الله عليه وسلم يَقُولُ تَعَالَى يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ فَيُنَادِي بِصَوتٍ إِنَّ اللهَ يَأْمُرُكَ أَنْ تُخْرِجَ مِن ذُرِّيَّتِكَ بَعْثًا إِلَى النَّارِ مُتَّفقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, "Allah the Exalted will say: O Adam! Adam will say: I am here at Your pleasure. A raised voice will call out: Verily, Allah commands you to send a group of your progeny to the Hellfire.' It is agreed upon.

وَقَوْلُهُ صلى الله عليه وسلم مَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ سَيُكَلِّمُهُ رَبُّهُ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ

And his saying, peace and blessings be upon him, "There is none among you but that his Lord will speak to him without any translator between them.' (It is agreed upon.)

في إثبات العلو لله وصفات أخرى

Affirming the highness of Allah and other attributes

وَقَوْلُهُ صلى الله عليه وسلم فِي رُقْيَةِ الْمَرِيضِ رَبَّنَا اللهَ الَّذِي فِي السَّمَاءِ تَقَدَّسَ اسْمُكَ أَمْرُكَ فِي السَّمَاءِ وَالأَرْضِ كَمَا رَحْمَتُكَ فِي السَّمَاءِ اجْعَلْ رَحْمَتَكَ فِي الأَرْضِ اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا أَنْتَ رَبُّ الطَّيِّبِينَ أَنْزِلْ رَحْمَةً مِنْ رَحْمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجِعِ فَيَبْرَأَ حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ وَغَيرُهُ

And his saying, peace and blessings be upon him, regarding incantations for the sick, 'Our Lord is Allah, who is in the heavens. Holy is Your name, Your command is in the heavens and on the earth. As Your mercy is in the heavens, place Your mercy upon the earth. Forgive our mistakes and our sins. You are the Lord of all who are good. Send down mercy from Your mercy, healing from Your healing, upon this pain that it might pass.' It is a fair tradition narrated by Abu Dawud and others.

وَقَوْلُهُ صلى الله عليه وسلم أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ حَدِيثٌ صَحِيحٌ

And his saying, peace and blessings be upon him, 'Will you not trust me while I am trusted by Him in the heavens?' It is an authentic tradition.

وَقَوْلُهُ صلى الله عليه وسلم وَالْعَرْشُ فَوْقَ الْمَاءِ وَاللهُ فَوْقَ الْعَرْشِ وَهُوَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ

And his saying, peace and blessings be upon him, 'The Throne was above water, and Allah is above the Throne. He knows what you do.' It is a fair tradition narrated by Abu Dawud and others.

وَقَوْلُهُ صلى الله عليه وسلم لُلْجَارِيَةِ أَيْنَ اللهُ قَالَتْ فِي السَّمَاءِ قَالَ مَنْ أَنَا قَالَتْ أَنْتَ رَسُولُ اللهِ قَالَ أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ رَوَاهُ مُسْلِمٌ

And his saying, peace and blessings be upon him, to the slave girl, 'Where is Allah?' She said, 'In the heavens.' He said, 'Who am I?' She said, 'You are the Messenger of Allah.' He said, 'Free her, for she is a believer.' It was narrated by Muslim.

في إثبات المعية

Affirming the omnipresence of Allah

وَقَوْلُهُ صلى الله عليه وسلم أَفْضَلُ الإِيمَانِ أَنْ تَعْلَمَ أَنَّ اللهَ مَعَكَ حَيْثُمَا كُنْتَ حَدِيثٌ حَسَنٌ

And his saying, peace and blessings be upon him, 'Among the best of faith is to know that Allah is with you wherever you are.' It is a fair tradition.

في إثبات كون الله قبل وجه المصلي

Affirming the presence of Allah in front of one who prays

وَقَوْلُهُ صلى الله عليه وسلم إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاةِ فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ فَإِنَّ اللهَ قِبَلَ وَجْهِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ مُتَّفَقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, ‘When one of you stands to pray, let him not spit to his front, nor to his right, for Allah is in front of him. Rather, let him spit to his left or beneath his feet.’ It is agreed upon.

في إثبات العلو وصفات أخرى

Affirming the highness of Allah and other attributes

وَقَوْلُهُ صلى الله عليه وسلم اللهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَالأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالْقُرْآنَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ وَأَغْنِنِي مِنَ الْفَقْرِ رِوَايَةُ مُسْلِمٌ

And his saying, peace and blessings be upon him, ‘O Allah, Lord of the heavens and Lord of the earth, Lord of the Great Throne, our Lord and the Lord of all things, the Splitter of the grain and the seed, the Revealer of the Torah, the Gospel, and the Quran, I seek refuge in You from the evil of myself and the evil of every creature whose forelock You hold. O Allah, You are the First, there is nothing before You. You are the Last, there is nothing after You. You are the Manifest, there is nothing above You. You are the Hidden, there is nothing beyond You. Relinquish my debts and enrich me from poverty.’ It was narrated by Muslim.

في إثبات قرب الله تعالى

Affirming the nearness of Allah the Exalted

وَقَوْلُهُ صلى الله عليه وسلم لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاتَهُمْ بِالذِّكْرِ أَيُّهَا النَّاسُ أرْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا إِنَّ الَّذي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ مُتَّفَقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, when they raised their voices in supplication, ‘O people, be gentle with yourselves for you are not calling upon one who is deaf or absent. Rather, you are calling upon the Hearing, the Seeing. Verily, the One you call upon is closer to you than the neck of your riding animal.’ It is agreed upon.

إثبات رؤية المؤمنين لربهم

Affirming the looking of the believers at their Lord

وَقَوْلُهُ صلى الله عليه وسلم إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لاَ تُضَامُونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَن لاَّ تُغْلَبُوا عَلَى صَلاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاةٍ قَبْلَ غُرُوبِهَا فَافْعَلُوا مُتَّفَقٌ عَلَيْهِ

And his saying, peace and blessings be upon him, ‘Verily, you will see your Lord as you see the full moon at night. You will have no difficulty seeing Him. If you are able to

avoid missing a prayer before sunrise and before sunset, then do so.' It is agreed upon.

وسطية أهل السنة والجماعة بين فرق الأمة

The middle way of *Ahl al-Sunnah wal Jamā'ah* between the sects of the Muslim nation

إِلَى أَمْثَالِ هَذِهِ الأَحَادِيثِ الَّتِي يُخْبِرُ فِيهَا رِسُولُ اللهِ صلى الله عليه وسلم عَن رَّبِهِ بِمَا يُخْبِرُ بِهِ فَإِنَّ الْفِرْقَةَ النَّاجِيَةَ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ يُؤْمِنُونَ بِذَلِكَ كَمَا يُؤْمِنُونَ بِمَا أَخْبَرَ اللهُ بِهِ فِي كِتَابِهِ مِنْ غَيْرِ تَحْرِيفٍ وَلا تَعْطِيلٍ وَمِنْ غَيْرِ تَكْيِيفٍ وَلاَ تَمْثِيلٍ

For the likes of these traditions which were reported by the Messenger of Allah, peace and blessings be upon him, from his Lord and about Him, the saved group *Ahl al-Sunnah wal Jamā'ah* believe in all of that, just as they believe in what Allah related in His book, without distortion or negation, and without ascribing a modality or making comparisons with creation.

بَلْ هُمُ الْوَسَطُ فِي فِرَقِ الأُمَّةِ كَمَا أَنَّ الأُمَّةَ هِيَ الْوَسَطُ فِي الأُمَمِ فَهُمْ وَسَطٌ فِي بَابِ صِفَاتِ اللهِ سُبْحَانَهُ وَتَعَالَى بَيْنَ أَهْلِ التَّعْطِيلِ الْجَهْمِيَّةِ وَأَهْلِ التَّمْثِيلِ الْمُشَبِّهَة وَهُمْ وَسَطٌ فِي بَابِ أَفْعَالِ اللهِ بَيْنَ الْجَبْرِيَّةِ وَالْقَدَرِيَّةِ

Rather, they take the middle path regarding the sects of the Muslim nation, just as the Muslim nation is in the middle of all nations. They are in the middle regarding the attributes of Allah, glory be to Him, the Exalted, between

the people of negation (*al-Jahmīyah*) and the people of anthropomorphism (*al-Mushabbihah*). They are in the middle regarding the actions of Allah, between the fatalists (*al-Jabrīyah*) and those who deny providence (*al-Qadarīyah*).

وَفِي بَابِ وَعِيدِ اللهِ بَيْنَ الْمُرْجِئَةِ والْوَعِيدِيَّةِ مِنَ الْقَدَرِيَّةِ وَغِيْرِهِمْ

On the topic of the threat of Allah (of punishment on Judgment Day), they are between those who deny the harm of major sins (*al-Murji'ah*) and those who deny the forgiveness of Allah (*al-Wa'īdīyah*), among those who deny providence and others.

وَفِي بَابِ أَسْمَاءِ الإِيمَانِ والدِّينِ بَيْنَ الْحَرُورِيَّةِ وَالْمُعْتَزِلَةِ وَبَيْنَ الْمُرْجِئَةِ وَالْجَهْمِيَّةِ

On the topic of including people in the fold of the faith and the religion, they are between the extreme literalists (*al-Ḥarūrīyah)* and extreme rationalists (*al-Mu'tazilah*), and between those who deny that actions are part of faith and those who affirm determinism.

وَفِي أَصْحَابِ رَسُولِ اللهِ صلى الله عليه وسلم بَيْنَ الرَّافِضَةِ وَ الْخَوَارِجِ

Regarding the companions of the Messenger of Allah, peace and blessings be upon him, they are between those who rejected Mu'āwīyah (*al-Rāfiḍah*) and those who rebelled against 'Alī (*al-Khawārij*).

يدخل في الإيمان بالله أنه سبحانه فوق سماواتِه علي على عرشه

Part of faith in Allah is that He, glory be to Him, is above the heavens over the Throne

وَقَدْ دَخَلَ فِيمَا ذَكَرْنَاهُ مِنَ الإِيمَانِ بِاللهِ الإِيمَانُ بِمَا أَخْبَرَ اللهُ بِهِ فِي كِتَابِهِ وَتَوَاتَرَ عَن رَّسُولِهِ صلى الله عليه وسلم وَأَجْمَعَ عَلَيْهِ سَلَفُ الأُمَّةِ

Included in what we mentioned of faith in Allah is faith in what Allah related in His book, what is unanimously reported from His messenger, peace and blessings be upon him, and what the Muslim nation's righteous predecessors came to consensus upon.

مِنْ أَنَّهُ سُبْحَانَهُ فَوْقَ سَمَاوَاتِهِ عَلَى عَرْشِهِ عَلِيٌّ عَلَى خَلْقِهِ وَهُوَ سُبْحَانَهُ مَعَهُمْ أَيْنَمَا كَانُوا يَعْلَمُ مَا هُمْ عَامِلُونَ كَمَا جَمَعَ بَيْنَ ذَلِكَ فِي قَوْلِهِ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاء وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Among it is that He, glory be to Him, is above His heavens, over the Throne, transcendent over His creation. And He, glory be to Him, is with them wherever they are. He knows what they do, as this is all mentioned in His saying, 'It is He who created the heavens and the earth in six days, then He rose above the Throne. He knows what enters the earth and what comes out from it and what descends from the sky and what ascends therein. He is with you wherever you are, for Allah sees what you are doing.' (57:4)

وَلَيْسَ مَعْنَى قَوْلِهِ أَنَّهُ مُخْتَلِطٌ بِالْخَلْقِ فَإِنَّ هَذَا لاَ تُوجِبُهُ اللُّغَةُ بَلِ الْقَمَرُ آيَةٌ مِنْ آيَاتِ اللهِ مِنْ أَصْغَرِ مَخْلُوقَاتِهِ وَهُوَ مَوْضُوعٌ فِي السَّمَاءِ وَهُوَ مَعَ الْمُسَافِرِ وَغَيْرُ الْمُسَافِرِ أَيْنَمَا كَانَ

His saying, ‘He is with you,’ does not mean that He is mingling within the Creation, for this is not what is necessitated by the language. Rather, the moon is a sign among the signs of Allah even to the smallest of His creatures. It is placed in the heavens and it is ‘with the traveler or resident’ wherever they are.

وَهُوَ سُبْحَانَهُ فَوْقَ عَرْشِهِ رَقِيبٌ عَلَى خَلْقِهِ مُهَيْمِنٌ عَلَيْهِمْ مُطَّلِعٌ عَلَيْهِم إِلَى غَيْرِ ذَلِكَ مِن مَّعَانِي رُبُوبِيَّتِهِ وَكُلُّ هَذَا الْكَلاَمِ الَّذِي ذَكَرَهُ اللهُ مِنْ أَنَّهُ فَوْقَ الْعَرْشِ وَأَنَّهُ مَعَنَا حَقٌّ عَلَى حَقِيقَتِهِ

And He, glory be to Him, is above His Throne, observing His creation, guarding over them, and aware of them, including other features of His Lordship. All of this discourse, which Allah mentioned, such that He is above the Throne and that He is with us, is true in its reality.

لاَ يَحْتَاجُ إِلَى تَحْرِيفٍ وَلَكِنْ يُصَانُ عَنِ الظُّنُونِ الْكَاذِبَةِ مِثْلِ أَنْ يُظَنَّ أَنَّ ظَاهِرَ قَوْلِهِ فِي السَّمَاء أَنَّ السَّمَاءَ تُظِلُّهُ أَوْ تُقِلُّهُ وَهَذَا بَاطِلٌ بِإِجْمَاعِ أَهْلِ الْعِلْمِ وَالإِيمَانِ

It is in no need of distortion. Rather, it should be preserved against false speculation, such as one who speculates that the literal meaning of His saying, ‘In the heavens,’ is that the heavens contain Him or limit Him. This is false according to the consensus of the people of knowledge and faith.

فَإِنَّ اللهَ قَدْ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالأَرْضِ وَهُوَ يُمْسِكُ السَّمَوَاتِ وَالأَرْضَ أَنْ تَزُولاَ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الأَرْضِ إلاَّ بِإِذْنِهِ وَمَنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالأَرْضُ بِأَمْرِهِ

For the footstool of Allah extends over the heavens and the earth. He keeps the heavens and the earth from passing away and He keeps the heavens from falling to the earth. Among His signs are that the heavens and the earth are sustained by His command.

يدخل في الإيمان بالله أنَّه قريب من خلقه

Part of faith in Allah is that He is near to His creation

وَقَد دَّخَلَ فِي ذَلِكَ الإِيمَانُ بِأَنَّهُ قَرِيبٌ مُجِيبٌ كَمَا جَمَعَ بينَ ذَلِكَ في قَوْلِهِ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ وَقَوْلِهِ صلى الله عليه وسلم إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَى أَحَدِكُم مِّن عُنقِ رَاحِلَتِهِ وَمَا ذُكِرَ فِي الْكِتَابِ وَالسُّنَّةِ مِنْ قُرْبِهِ وَمَعِيَّتِهِ لاَ يُنَافِي مَا ذُكِرَ مِنْ عُلُوِّهِ وَفَوْقِيَّتِهِ فَإِنَّهُ سُبْحَانَهُ لَيْسَ كَمِثْلِهِ شَيْءٌ فِي جَمِيعِ نُعُوتِهِ وَهُوَ عَلِيٌّ فِي دُنُوِّه قَرِيبٌ فِي عُلُوِّهِ

Included in all of that is faith in His nearness and answering supplications, as all this is mentioned in His saying, ‘If My servants ask you about me, then verily I am near,’ (2:186). And his saying, peace and blessings be upon him, ‘Verily, He whom you call upon is closer to you than the neck of your riding animal.’ And what is mentioned in the Book and the Sunnah of His nearness and His omnipresence do not negate what we mentioned of His highness and transcendence. For He, glory be to Him, is

not like anything else in all of His qualities. He is exalted in His proximity and near in His transcendence.

الإيمان بأن القرآن كلام الله منزَّل غير مخلوق

Faith in the Quran as the revealed, uncreated Speech of Allah

وَمِنَ الإِيمَانِ باللهِ وَكُتُبِهِ الإيمانُ بِأَنَّ الْقُرْآنَ كَلامُ اللهِ مُنَزَّلٌ غَيْرُ مَخْلُوقٍ مِنْهُ بَدَأَ وَإِلَيْهِ يَعُودُ وَأَنَّ اللهَ تَكَلَّمَ بِهِ حَقِيقَةً وَأَنَّ هَذَا الْقُرْآنَ الَّذِي أَنْزَلَهُ عَلَى مُحَمَّدٍ صلى الله عليه وسلم هُوَ كَلامُ اللهِ حَقِيقَةً لاَ كَلامَ غَيْرِهِ

Part of faith in Allah and His books is faith that the Quran is the word of Allah, revealed and uncreated. It originated from Him and to Him it will return. And that Allah speaking it is reality, and that this Quran which was revealed to Muhammad, peace and blessings be upon him, is the word of Allah in reality, not the speech of anyone else.

وَلا يَجُوزُ إِطْلاقُ الْقَوْلِ بِأَنَّهُ حِكَايَةٌ عَنْ كَلاَمِ اللهِ أَوْ عِبَارَةٌ بَلْ إِذَا قَرَأَهُ النَّاسُ أَوْ كَتَبُوهُ فِي الْمَصَاحِفِ لَمْ يَخْرُجْ بِذَلِكَ عَنْ أَنْ يَكُونَ كَلاَمَ اللهِ تَعَالَى حَقِيقَةً فَإِنَّ الْكَلاَمَ إِنَّمَا يُضَافُ حَقِيقَةً إِلَى مَنْ قَالَهُ مُبْتَدِئًا لاَ إِلَى مَنْ قَالَهُ مُبَلِّغًا مُؤَدِّيًا

It is not permissible to claim it is an allegory of the of the word of Allah, or an expression of it. Rather, if people read it or write it in the scriptural copy (*al-muṣḥaf*), that does not exclude it from being the word of Allah the Exalted in

reality, for speech is only attributed in reality to whoever said it first and not to the one who later announced it or declared it.

وَهُوَ كَلاَمُ اللهِ حُرُوفُهُ ومَعَانِيهِ لَيْسَ كَلاَمُ اللهِ الْحُرُوفَ دُونَ الْمَعَانِي وَلاَ الْمَعَانِيَ دُونَ الْحُرُوفِ

It is the speech of Allah, its letters and its meaning. The speech of Allah is not letters without meaning, nor meaning without letters.

الإيمان بأن المؤمنين يرون ربهم يوم القيامة

Faith that the believers will see their Lord on the Day of Resurrection

وَقَد دَّخَلَ أيْضًا فِيمَا ذَكَرْنَاهُ مِنَ الإيمَانِ بِهِ وَبِكُتُبِهِ وَبِمَلاَئِكَتِهِ وَبِرُسُلِهِ الإيمَانُ بِأَنَّ الْمُؤْمِنِينَ يَرَوْنَهُ يَوْمَ الْقِيَامَةِ عَيَانًا بِأَبْصَارِهِمْ كَمَا يَرَوْنَ الشَّمْسَ صَحْوًا لَيْسَ بِهَا سَحَابٌ وَكَمَا يَرَوْنَ الْقَمَرَ لَيْلَةَ الْبَدْرِ لاَ يُضَامُونَ فِي رُؤْيَتِهِ يَرَوْنَهُ سُبْحَانَهَ وَهُمْ فِي عَرَصَاتِ الْقِيَامَةِ ثُمَّ يَرَوْنَهُ بَعْدَ دُخُولِ الْجَنَّةِ كَمَا يَشَاءُ اللهُ تَعَالَى

Included also in what we mentioned of faith in Him, His books, His angels, and His messengers, is faith that the believers will see Him on the Day of Resurrection with the vision of their eyes, just as they see the sun on a clear day without clouds. Just as they see the full moon at night, they will have no difficulty in seeing Him. They will see Him, glory be to Him, while in the courts of the

Resurrection, and they will see Him after they have entered Paradise, as Allah the Exalted wills.

الإيمان بِكُلِّ ما أخبر به النبي صلى الله عليه وسلم مِمَّا يكون بَعْد المَوت

Faith in everything the Prophet, peace and blessings be upon him, reported of what occurs after death

وَمِنَ الإِيمَانِ بِالْيَوْمِ الآخِرِ الإِيمَانُ بِكُلِّ مَا أَخْبَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم مِمَّا يَكُونُ بَعْدَ الْمَوْتِ فَيُؤْمِنُونَ بِفِتْنَةِ الْقَبْرِ وَبِعَذَابِ الْقَبْرِ وَنَعِيمِهِ فَأَمَّا الْفِتْنَةُ فَإِنَّ النَّاسَ يُمْتَحَنُونَ فِي قُبُورِهِمْ فَيُقَالُ للرَّجُلِ مَن رَّبُّكَ وَمَا دِينُكَ وَمَن نَّبِيُّكَ

Part of faith in the Last Day is to have faith in everything reported by the Prophet, peace and blessings be upon him, of what comes after death, so they believe in the trials of the grave, in the punishment of the grave and its blessings. As for the trial, people will be interrogated in their graves. It will be said to a man, ‘Who is your Lord? What is your religion? Who is your prophet?’

فيُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ فَيَقُولُ الْمؤْمِنُ رَبِّيَ اللهُ وَالإِسْلاَمُ دِينِي وَمُحَمَّدٌ صلى الله عليه وسلم نَبِيِّي وَأَمَّا الْمُرْتَابُ فَيَقُولُ هَاه هَاه لاَ أَدْرِي سَمِعْتُ النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ فَيُضْرَبُ بِمِرْزَبَةٍ مِنْ حَدِيدٍ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا كُلُّ شَيْءٍ إلاَّ الإِنْسَانَ وَلَوْ سَمِعَهَا الإِنْسَانُ لَصُعِقَ

Allah will keep firm those who had faith in the unshakable word in this worldly life and in the Hereafter. The believer will say, ‘My Lord is Allah, Islam is my religion, and

Muhammad, peace and blessings be upon him, is my prophet.' As for one who doubted, he will say, 'Oh oh! I do not know! I heard people saying something so I said it!' Then he will be struck with an iron bar and he will scream. It will be heard by everything except human beings, for if they heard it, they would faint.

القيامة الكبرى وأهوالها

The Greater Resurrection and its horrors

ثُمَّ بَعْدَ هٰذِهِ الْفِتْنَةِ إمَّا نَعِيمٌ وَإِمَّا عَذَابٌ إِلَى أَنْ تَقُومَ الْقِيَامَةُ الْكُبْرى فَتُعَادُ الأَرْوَاحُ إِلَى الأَجْسَادِ

Then after this trial, whether it is blessed or whether it is punishment, the Greater Resurrection will be established and the souls will return to their bodies.

وَتَقُومُ الْقِيَامَةُ الَّتِي أَخْبَرَ اللهُ بِهَا فِي كِتَابِهِ وَعَلَى لِسَانِ رَسُولِهُ صلى الله عليه وسلم وَأَجْمَعَ عَلَيْهَا الْمُسْلِمُونَ فَيَقُومُ النَّاسُ مِنْ قُبُورِهِمْ لِرَبِّ الْعَالَمِينَ حُفَاةً عُرَاةً غُرْلاً وَتَدْنُو مِنْهُمُ الشَّمْسُ وَيُلْجِمُهُمُ الْعَرَقُ فَتُنْصَبُ الْمَوَازِينُ فَتُوزَنُ بِهَا أَعْمَالُ الْعِبَاد فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُوْلَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

The Resurrection will be established, which Allah conveyed in His book and on the tongue of His messenger, peace and blessings be upon him, and over which the Muslims have a consensus. People will rise from their graves in front of their Lord barefoot, naked, and uncircumcised. The sun will draw near to them and sweat

will pour over them. Then, the scales will be set up that the deeds of the servants would be weighed, ‘Thus, whoever has his scale heavy (with good deeds), those are among the successful, and whoever has his scale light (with good deeds), they are those who have lost their souls to abide in Hell.’ (23:102-103)

وَتُنْشَرُ الدَّوَاوِينُ وَهِيَ صَحَائِفُ الأَعْمَالِ فَآخِذٌ كِتَابَهُ بِيَمِينِهِ وآخِذٌ كِتَابَهُ بِشِمَالِهِ أَوْ مِنْ وَّرَاءِ ظَهْرِهِ كَمَا قَالَ سُبْحَانَهُ وَتَعَالَى وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَآئِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا اقْرَأْ كِتَابَكَ كفى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

The records will be distributed, and they are the written copies of deeds. One will take his book in his right hand and another will take his book in his left hand or from behind his back. As He said, glory be to Him the Exalted, ‘For every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter, spread open. (It will be said): Read your book! Sufficient is your soul today to take you to account!’ (17:13-14)

وَيُحَاسِبُ اللهُ الخَلائِقَ وَيَخْلُو بِعَبْدِهِ الْمُؤْمِنِ فَيُقَرِّرُهُ بِذُنُوبِهِ كَمَا وُصِفَ ذَلِكَ فِي الْكِتَابِ وَالسُّنَّةِ وَأَمَّا الْكُفَّارُ فَلا يُحَاسَبُونَ مُحَاسَبَةَ مَنْ تُوزَنُ حَسَنَاتُهُ وَسَيِّئَاتُهُ فَإِنَّهُ لاَ حَسَنَاتَ لَهُمْ وَلَكِنْ تُعَدُّ أَعْمَالُهُمْ فَتُحْصَى فَيُوقَفُونَ عَلَيْهَا وَيُقَرَّرُونَ بِهَا

Allah will hold the creation to account. He will meet privately with His faithful servant and confess his sins, as is described in the Book and the Sunnah. As for the unbelievers, they will not be held to account in the same

way as one whose good and evil deeds are balanced, for they have no good deeds at all. Rather, their evil deeds deeds will be counted and calculated, such that they stand over them and confess to them.

وَفِي عَرَصَاتِ الْقِيَامَةِ الْحَوضُ الْمَوْرُودُ لِلنَّبِيِّ صلى الله عليه وسلم ماؤُه أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ آنِيَتُهُ عَدَدُ نُجُومِ السَّمَاءِ طُولُهُ شَهْرٌ وَعَرْضُهُ شَهْرٌ مَن يَّشْرَبُ مِنْهُ شَرْبَةً لاَ يَظْمَأُ بَعْدَهَا أَبَدًا

And in the courts of the Resurrection is the Basin (*al-ḥawḍ*) belonging to the Prophet, peace and blessings be upon him, the water of which is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars, the length and width of a month of travel. Whoever drinks from it will never be thirsty again.

وَالصِّرَاطُ مَنْصُوبٌ عَلَى مَتْنِ جَهَنَّمَ وَهُوَ الْجِسْرُ الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ يَمُرُّ النَّاسُ عَلَيْهِ عَلَى قَدْرِ أَعْمَالِهِمْ فَمِنْهُمْ مَنْ يَمُرُّ كَلَمْحِ الْبَصَرِ وَمِنْهُم مَن يَمُرُّ كَالْبَرْقِ وَمِنْهُم مَن يَمُرُّ كَالرِّيحِ ومِنْهُم مَن يَمُرُّ كَالْفَرَسِ الْجَوَادِ

The straight and narrow path (*al-ṣirāṭ*) is erected over the top of Hell. It is a bridge between Paradise and Hellfire. People will pass over it according to the measure of their deeds. Among them are those who will pass in the blink of an eye, and among them are those who pass like a flash of lightning. Among them are those who pass like the wind, and among them are those who pass like a valiant steed.

وَمِنْهُم مَن يَمُرُّ كَرِكَابِ الإِبِلِ ومِنْهُم مَن يَعْدُو عَدْوًا وَمِنْهُم مَن يَمْشِي مَشْيًا وَمِنْهُم مَن يَزْحَفُ زَحْفًا وَمَنْهُم مَن يُخْطَفُ خَطْفًا وَيُلْقَى فِي جَهَنَّمَ فَإِنَّ الْجِسرَ عَلَيْهِ كَلاَلِيبُ تَخْطِفُ النَّاسَ بِأَعْمَالِهِم فَمَنْ مَرَّ عَلَى الصِّرَاطِ دَخَلَ الْجَنَّةَ فَإِذَا عَبَرُوا عَلَيْهِ وَقَفُوا عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيُقْتَصَّ لِبَعْضِهِم مِن بَعْضٍ فَإِذَا هُذِّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ

Among them are those who pass as if they were riding a camel, and among them are those running quickly, or walking quickly, or crawling slowly. Among them are those who are caught and thrown into Hell. For over the bridge are hooks to catch people according to their deeds. Whoever passes over the narrow path will enter Paradise. When they have traversed it, they will stop over an arch between Paradise and Hellfire where they will settle any disputes between each other. When they are polished and cleansed, they will be given permission to enter Paradise.

وَأَوَّلُ مَن يَسْتَفْتِحُ بَابَ الْجَنَّةِ النبي مُحَمَّدٌ صلى الله عليه وسلم وَأَوَّلُ مَن يَدْخُلُ الْجَنَّةَ مِنَ الأُمَمِ أُمَّتُهُ

The first to open the gate of Paradise will be Prophet Muhammad, peace and blessings be upon him, and the first among nations to enter Paradise will be his nation.

وَلَه صلى الله عليه وسلم فِي الْقِيَامَةِ ثَلاثُ شَفَاعَاتٍ أَمَّا الشَّفَاعَةُ الأُوْلَى فَيَشفَعُ فَي أَهْلِ الْمَوْقِفِ حَتَّى يُقْضَى بَيْنَهُمْ بَعْدَ أَنْ يَتَرَاجَعَ الأَنْبِيَاءُ آدَمُ وَنُوحٌ وَإِبْرَاهِيمُ وَمُوسَى وَعِيسى ابْنُ مَرْيَمَ عَنِ الشَّفَاعَةِ حَتَّى تَنْتَهِيَ إِلَيْهِ

He, peace and blessings be upon him, will have three intercessions during the Resurrection. As for the first

intercession, he will intercede on behalf of those held behind until matters are settled between them, after the prophets Adam, Noah, Abraham, Moses, and Jesus the son of Mary have passed on the intercession and it is left to him.

وَأَمَّا الشَّفَاعَةُ الثَّانِيَةُ فَيَشْفَعُ فِي أَهْلِ الْجَنَّةِ أَن يَدْخُلُوا الْجَنَّة وَهَاتَانَ الشَّفَاعَتَانِ خَاصَّتَانِ لَهُ

As for the second intercession, he will intercede on behalf of the people of Paradise to enter Paradise. These two intercessions are specific to him.

وَأَمَّا الشَّفَاعَةُ الثَّالِثَةُ فَيَشْفَعُ فِيمَنِ اسْتَحَقَّ النَّارَ وَهَذِهِ الشَّفَاعَةُ لَهُ وَلِسَائِرِ النَّبِيِّينَ وَالصِّدِّيقِينَ وَغَيْرِهِمْ فَيَشْفَعُ فِيمَنِ اسْتَحَقَّ النَّارَ أَن لاَّ يَدْخُلَهَا وَيَشْفَعُ فِيمَنْ دَخَلَهَا أَن يَخْرُجَ مِنْهَا وَيُخْرِجُ اللهُ مِنَ النَّارِ أَقْوَامًا بِغِيرِ شَفَاعَةٍ بَلْ بِفَضْلِهِ وَرَحْمَتِهِ وَيَبْقَى فِي الْجَنَّةِ فَضْلٌ عَمَّنْ دَخَلَهَا مِنْ أَهْلِ الدُّنْيَا فَيُنْشِئُ اللهُ لَهَا أَقْوَامًا فَيُدْخِلُهُمُ الْجَنَّةَ

As for the third intercession, he will intercede for those who deserve Hellfire. This intercession is for him and the rest of the prophets, the truthful, and others. He will intercede for those who deserve Hellfire, that they would not enter it. He will intercede for those who have entered it to be taken out of it, and Allah will take people out of Hellfire without any intercession at all. Rather, it is only due to His grace and His mercy. There will remain space in Paradise unoccupied by those who entered it from the people of this world, so Allah will produce more people and they will enter Paradise.

وَأَصْنَافُ مَا تَضَمَّنَتْهُ الدَّارُ الآخِرَةُ مِنَ الْحِسَابِ وَالثَّوَابِ وَالْعِقَابِ وَالْجَنَّةِ وَالنَّارِ وَتَفَاصِيلُ ذَلِكَ مَذْكُورَةٌ فِي الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ وَالآثَارِ مِنَ الْعِلْمِ الْمَأْثُورِ عَنِ الأَنْبِيَاءِ وَفِي الْعِلْمِ الْمَوْرُوثِ عَنْ مُحَمَّدٍ صلى الله عليه وسلم مِنْ ذَلِكَ مَا يَشْفِي وَيَكْفِي فَمَنِ ابْتَغَاهُ وَجَدَهُ

The topics included in the abode of the Hereafter are the reckoning, the reward, the punishment, Paradise, and Hellfire. The details are mentioned in the revealed books from heaven, the traces of knowledge left behind by the prophets, and in the knowledge inherited from Muhammad, peace and blessings be upon him, which is satisfactory and sufficient. Whoever seeks it will find it.

الإيمان بالقدر خيره وشره

Faith in providence, its good and its evil

وَتُؤْمِنُ الْفِرْقَةُ النَّاجِيَةُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ وَالإِيمَانُ بِالْقَدَرِ عَلَى دَرَجَتَيْنِ كُلُّ دَرَجَةٍ تَتَضَمَّنُ شَيْئَيْنِ

The saved group among *Ahl al-Sunnah wal Jamā'ah* has faith in providence, its good and its evil. Faith in providence has two aspects and each aspect contains two matters.

فَالدَّرَجَةُ الأُولَى الإِيمَانُ بِأَنَّ اللهَ تَعَالَى عَلِيمٌ بِالْخَلْقِ وَهُمْ عَامِلُونَ بِعِلْمِهِ الْقَدِيمِ الَّذِي هُوَ مَوْصُوفٌ بِهِ أَزَلاً وَأَبَدًا وَعَلِمَ جَمِيعَ أَحْوَالِهِم مِّنَ الطَّاعَاتِ وَالْمَعَاصِي وَالأَرْزَاقِ وَالآجَالِ ثُمَّ كَتَبَ اللهُ فِي اللَّوْحِ الْمَحْفُوظِ مَقَادِيرَ الْخَلْقِ

The first aspect is faith that Allah has (perfect) knowledge of the creation. They act under His timeless knowledge, which He described as infinite and eternal. He knows all of their circumstances of obedience, disobedience, provision, and life spans. Thereafter, Allah wrote in the Preserved Tablet (*al-lawḥ al-maḥfūẓ*) the destinies of the creation.

فَأَوَّلُ مَا خَلَقَ اللهُ الْقَلَمَ قَالَ لَهُ اكْتُبْ قَالَ مَا أَكْتُبُ قَالَ اكْتُبْ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَمَا أَصَابَ الإِنْسَانَ لَمْ يَكُن لِّيُخْطِئَهُ وَمَا أَخْطَأَهُ لَمْ يَكُن لِّيُصِيبَهُ جَفَّتِ الأَقْلاَمُ وَطُوِيَتِ الصُّحُفُ كَمَا قَالَ تَعَالَى أَلَم تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاء وَالأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ وَقَال مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلا في أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

The first thing Allah created was the Pen. He said to it, ‘Write!’ It said, ‘What shall I write?’ Allah said, ‘Write what will be until the Day of Resurrection.’ Thus, whatever befalls a human being could never be missed by him, and whatever is missed by him could never befall him. The Pen has been lifted and the pages have dried, as He the Exalted said, ‘Do you not know that Allah knows what is in the heavens and on the earth? Verily, that is in a book and it is certainly easy for Allah,’ (22:70). And He said, ‘Nothing afflicts you of calamities on the earth, nor within yourselves, but that it is in a book before it is brought about. Verily, that is easy for Allah.’ (57:22)

وَهَذَا التَّقْدِيرُ التَّابِعُ لِعِلْمِهِ سُبْحَانَهُ يَكُونُ فِي مَوَاضِعَ جُمْلَةً وَتَفْصِيلاً فَقَدْ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ مَا شَاءَ وَإِذَا خَلَقَ جَسَدَ الْجَنِينِ قَبْلَ نَفْخِ الرُّوحِ فِيهِ بَعَثَ إِلَيْهِ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ فَيُقَالُ لَهُ اكْتُبْ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٌّ أَمْ سَعِيدٌ وَنَحْوَ ذَلِكَ فَهَذَا التَّقْدِيرُ قَدْ كَانَ يُنْكِرُهُ غُلاةُ الْقَدَرِيَّةِ قَدِيمًا وَمُنْكِرُهُ الْيَوْمَ قَلِيلٌ

This decree is according to His knowledge, glory be to Him, in situations both general and specific. He has written in the Preserved Tablet whatever He wills. When He creates a body before blowing the spirit into it, He dispatches an angel and commands him to write four decrees. It is said to him, 'Write his provision, his life span, his deeds, and whether he is damned or blessed,' and so on. This decree was rejected in the past by the extremist *al-Qadarīyah* sect, but few reject it today.

وَأَمَّا الدَّرَجَةُ الثَّانِيَةُ فَهِيَ مَشِيئَةُ اللهِ النَّافِذَةُ وَقُدْرَتُهُ الشَّامِلَةُ وَهُوَ الإِيمَانُ بِأَنَّ مَا شَاءَ اللهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَأَنَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مِنْ حَرَكَةٍ وَلاَ سُكُونٍ إِلاَّ بِمَشِيئَةِ اللهِ سُبْحَانَهُ لاَ يَكُونُ فِي مُلْكِهِ مَا لاَ يُرِيدُ

The second aspect is the will of Allah, its execution, and His all-inclusive power. It is faith that whatever Allah wills comes to pass, and whatever He does not will does not come to pass, and that whatever is in the heavens or on the earth, of movement or stillness, only occurs by the will of Allah, glory be to Him. Nothing occurs in His dominion if He does not intend it.

أَنَّهُ سُبْحَانَهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِنَ الْمَوْجُودَاتِ وَالْمَعْدُومَاتِ مَا مِنْ مَخْلُوقٍ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ إِلاَّ اللهُ خَالِقُهُ سُبْحَانَهُ لا خَالِقَ غَيْرُهُ وَلاَ رَبَّ سِوَاهُ وَمَعَ ذَلِكَ فَقَدْ أَمَرَ الْعِبَادَ بِطَاعَتِهِ

وَطَاعَةِ رُسُلِهِ وَنَهَاهُمْ عَنْ مَعْصِيَتِهِ

And that He, glory be to Him, has power over all things that exist and do not exist. There are no creatures on the earth, nor anything in the heavens, except that Allah is its Creator, glory be to Him. There is no Creator other than Him, nor is there a Lord besides Him. Along with that, He has commanded the servants to obey Him and to obey His messengers. He prohibited them from disobeying Him.

وَهُوَ سُبْحَانَهُ يُحِبُّ الْمُتَّقِينَ وَالْمُحْسِنِينَ وَالْمُقْسِطِينَ وَيَرْضَى عَنِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلا يُحِبُّ الْكَافِرِينَ وَلاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ وَلاَ يَأْمُرُ بِالْفَحْشَاءِ وَلاَ يَرْضَى لِعِبَادِهُ الْكُفْرَ وَلاَ يُحِبُّ الْفَسَادَ

He, glory be to Him, loves the righteous, the good-doers, and the just. He is pleased with those who have faith and perform good deeds. He does not love unbelievers and He is not pleased with sinful people. He has not commanded immorality, nor is He pleased with the unbelief of His servants, nor does He love corruption.

وَالْعِبَادُ فَاعِلُونَ حَقِيقَةً وَاللَّهُ خَلَقَ أَفْعَالَهُم وَالْعَبْدُ هُوَ الْمُؤْمِنُ وَالْكَافِرُ وَالْبَرُّ وَالْفَاجِرُ وَالْمُصَلِّي وَالصَّائِمُ وَلِلْعِبَادِ قُدْرَةٌ عَلَى أَعْمَالِهِمْ وَلَهُمْ إِرَادَةٌ وَاللهُ خَالِقُهُمْ وَقُدْرَتَهُمْ وَإِرَادَتَهُمْ كَمَا قَالَ تَعَالَى لِمَن شَاء مِنكُمْ أَن يَسْتَقِيمَ وَمَا تَشَاؤُونَ إِلاَّ أَن يَشَاء اللَّهُ رَبُّ الْعَالَمِينَ

The deeds of the servants are done by them in reality and Allah creates their deeds. The servant can be a believer, an unbeliever, righteous, wicked, praying, or fasting. The servants have a measure of ability over their actions and

they have will. Allah created them, their abilities, and their wills. As He the Exalted said, ‘For whoever among you wills to be upright, yet you do not will except that Allah wills, the Lord of the worlds.’ (81:28-29)

وَهَذِهِ الدَّرَجَةُ مِنَ الْقَدَرِ يُكَذِّبُ بِهَا عَامَّةُ الْقَدَرِيَّةِ الَّذِينَ سَمَّاهُمُ النَّبِيُّ صلى الله عليه وسلم مَجُوسِ هَذِهِ الأُمَّةِ وَيَغْلُو فِيهَا قَومٌ مِنْ أَهْلِ الإِثْبَاتِ حَتَّى سَلَبُوا الْعَبْدَ قُدْرَتَهُ وَاخْتِيَارَهُ وَيُخرِجُونَ عَنْ أَفْعَالِ اللهِ وَأَحْكَامِهِ حُكْمَهَا وَمَصَالِحَهَا

This aspect of providence was denied by the majority of the *al-Qadarīyah*, who were named by the Prophet, peace and blessings be upon him, as the fire-worshipers (*al-Majūs*) of this nation. It was exaggerated by some people who otherwise affirmed it, to the extent that they deprived the servant of his agency and his choices, thereby removing from the actions and rulings of Allah their wisdom and their benefit.

الدين والإيمان قول وعمل

Religion and faith are words and actions

وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَنَّ الدِّينَ وَالإِيمَانَ قَوْلٌ وَعَمَلٌ قَوْلٌ الْقَلْبِ وَاللِّسَانِ وَعَمَلُ الْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ وَأَنَّ الإِيمَانَ يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ

Among the fundamentals of *Ahl al-Sunnah wal Jamā’ah* is that religion and faith are words and actions, words in the heart and on the tongue, and actions in the heart, on the

tongue, and on the limbs. And that faith increases with obedience and decreases with disobedience.

وَهُمْ مَعَ ذَلِكَ لا يُكَفِّرُونَ أَهْلَ الْقِبْلَةِ بِمُطْلَقِ الْمَعَاصِي وَالْكَبَائِرِ كَمَا يَفْعَلُهُ الْخَوَارِجُ بَلِ الأُخُوَّةُ الإِيمَانِيَّةُ ثَابِتَةٌ مَعَ الْمَعَاصِي كَمَا قَالَ سُبْحَانَهُ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَقَالَ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الأُخْرَى فَقَاتِلُوا الَّتِي تبغي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

And they, despite this, do not excommunicate those who pray towards Mecca (*Ahl al-Qiblah*) because of absolute disobedience and major sins, as is done by the rebels. Rather, the brotherhood of faith is affirmed despite disobedience, as He said, glory be to Him, 'Whoever pardons his brother for something and follows it with good,' (2:178). And He said, 'If two parties among the believers fight each other, then reconcile between them. If one of them transgresses against the other, then fight those who transgressed until they return back to the command of Allah. If they return back, then reconcile between them both in justice and fairness. Verily, Allah loves those who are fair. Verily, the believers are only brothers, so reconcile between your brothers.' (49:9-10)

وَلاَ يَسْلُبُونَ الْفَاسِقَ الْمِلِّيَّ اسْمِ الإِيمَانِ بِالْكُلِّيَّةِ وَلاَ يُخَلِّدُونَهُ فِي النَّار كَمَا تَقُولُ الْمُعْتَزِلَةُ بَلِ الْفَاسِقُ يَدْخُلُ فِي اسْمِ الإِيمَان كَمَا فِي قَوْلِهِ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ

They do not entirely expel the stubborn sinner from the fold of the faith, nor do they claim he will abide in Hellfire

forever, as is said by the rationalists. Rather, the sinner is included in the fold of faith, as He said, ‘Then free a believing slave,’ (4:92).

وَقَدْ لاَ يَدْخُلُ فِي اسْمِ الإِيمَانِ الْمُطْلَقِ كَمَا فِي قَوْلِهِ تَعَالَى إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَقَوْلُهُ صلى الله عليه وسلم لاَ يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلاَ يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ وَلاَ يَنْتَهِبُ نَهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ

Yet he is not included in the name ‘faith’ unconditionally, as in His the Exalted’s saying, ‘Verily, the believers are only those who, when Allah is mentioned, their hearts tremble, and when His verses are recited to them, they increase in faith,’ (8:2). And his saying, peace and blessings be upon him, ‘No adulterer, when he commits adultery, does so as a believer. No thief, when he commits theft, does so as a believer. No drunkard, when he drinks wine, does so as a believer. No plunderer, when people see him as he plunders valuables, does so as a believer.’

وَيَقُولُونَ هُوَ مُؤْمِنٌ نَاقِصُ الإِيمَانِ أَوْ مُؤْمِنٌ بِإِيمَانِهِ فَاسِقٌ بِكَبِيرَتِهِ فَلاَ يُعْطَى الاسْمَ الْمُطْلَقَ وَلاَ يُسْلَبُ مُطْلَقَ الاسْمِ

They say he is a believer who is deficient in faith, or that he is a believer with his faith and a sinner with his enormity. They do not grant him the name of ‘faith’ absolutely, nor do they strip it from him absolutely.

خلاصة مذهب أهل السنة في أصحاب رسول الله صلى الله عليه وسلم

Summary of the way of *Ahl al-Sunnah* regarding the companions of the Messenger of Allah, peace and blessings be upon him

وَمِنْ أُصُولِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ سَلاَمَةُ قُلُوبِهِمْ وَأَلْسِنَتِهِمْ لأَصْحَابِ رَسُولِ اللهِ صلى الله عليه وسلم كَمَا وَصَفَهُمُ اللهُ بِهِ فِي قَوْلِـــهِ تَعَالَى وَالَّذِينَ جَاؤُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ وَلا تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَّحِيمٌ

Among the fundamentals of *Ahl al-Sunnah wal Jamā'ah* is the purity of their hearts and their tongues regarding the companions of the Messenger of Allah, peace and blessings be upon him, as Allah described them in His the Exalted's saying, 'Those who came after them say: Our Lord, forgive us and our brothers who came before us in faith and do not let hatred enter our hearts towards those who believe. Our Lord, you alone are the Kind and the Merciful.' (59:10)

وَطَاعَةَ النَّبِيِّ صلى الله عليه وسلم فِي قَوْلِهِ لاَ تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهُ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلا نَصِيفَهُ وَيَقْبَلُونَ مَا جَاءَ بِهِ الْكِتَابُ وَالسَّنَّةُ وَالإِجْمَاعُ مِنْ فَضَائِلِهِمْ وَمَرَاتِبِهِمْ

They obey the Prophet, peace and blessings be upon him, in his saying, 'Do not curse my companions, for by the One

in whose Hand is my soul, if one of you spent gold in charity like the mountain of Uhud, it would not amount but to a small portion of their (good deeds), nor even half of it.' They accept what has come in the Book, the Sunnah, and by consensus regarding their virtues and status.

وَيُفَضِّلُونَ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَهُوَ صُلْحُ الْحُدَيْبِيَةِ وَقَاتَلَ عَلَى مَنْ أَنْفَقَ مِنْ بَعْدُ وَقَاتَلَ وَيُقَدِّمُونَ الْمُهَاجِرِينَ عَلَى الأَنْصَارِ وَيُؤْمِنُونَ بِأَنَّ اللهَ قَالَ لأَهْلِ بَدْرٍ وَكَانُوا ثَلاثَ مِائَةٍ وَبِضْعَةَ عَشَرَ اعْمَلُوا مَا شِئْتُم. فَقَدْ غَفَرْتُ لَكُمْ

They assign the most virtue to those who spent (in the cause of Allah) before the liberation, which is the treaty of Hudaybiyyah, over those who spent after it and fought. They assign greater status to the emigrants from Mecca (*al-Muhājirūn*) over the supporters in Medina (*al-Anṣār*). They believe that Allah said about the people at the battle of Badr, who were a little over three hundred, 'Act as you wish, for I have forgiven you.'

وَبِأَنَّهُ لاَ يَدْخُلُ النَّارَ أَحَدٌ بَايَعَ تَحْتَ الشَّجَرَةِ كَمَا أَخْبَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم بَلْ لَقَدْ رَضَيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ وَكَانُوا أَكْثَرَ مِنْ أَلْفٍ وَأَرْبَعِ مِائَة

None will enter Hellfire who pledged allegiance under the tree, as reported by the Prophet, peace and blessings be upon him. Rather, Allah is pleased with them and they are pleased with him. They are more than one thousand and four hundred.

وَيَشْهَدُونَ بِالْجَنَّةِ لِمَنْ شَـــهِدَ لَهُ رَسُولُ اللهِ صلى الله عليه وسلم كَالْعَشَرَةِ وَثَابِتِ بْنِ قِيْسِ بنِ شَمَّاسٍ وَغَيْرِهِم مِّنَ الصَّحَابَةِ

They bear witness that Paradise is for whomever it was testified by the Messenger of Allah, peace and blessings be upon him, such as the ten companions promised Paradise, Thābit ibn Qays ibn Shammās, and others among the companions.

وَيُقِرُّونَ بِمَا تَوَاتَرَ بِهِ النَّقْلُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ وَغَيْرِهِ مِنْ أَنَّ خَيْرَ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ ثُمَّ عُمَرُ وَيُثَلِّثُونَ بِعُثْمَانَ وَيُرَبِّعُونَ بِعَلِيٍّ رَضِيَ اللهُ عَنْهُمْ كَمَا دَلَّتْ عَلَيْهِ الآثَارُ وَكَمَا أَجْمَعَ الصَّحَابَةُ عَلَى تَقْدِيمِ عُثْمَانُ فِي الْبَيْعَةِ

They confirm what has been unanimously reported about the Commander of the Faithful, ʻAlī ibn Abī Ṭālib, may Allah be pleased with him, and others that the best of this nation after its Prophet is Abū Bakr, then ʻUmar, thirdly ʻUthmān, and fourthly ʻAlī ibn Abī Ṭālib, may Allah be pleased with them all, as is evident in the narrations and as agreed upon by the companions in giving priority to the pledge of ʻUthmān.

مَعَ أَنَّ بَعْضَ أَهْلِ السُّنَّةِ كَانُوا قَدِ اخْتَلَفُوا فِي عُثْمَانَ وَعَلِيٍّ رَضَيَ اللهُ عَنْهُمَا بَعْدَ اتِّفَاقِهِمْ عَلَى تَقْدِيمِ أَبِي بَكْرٍ وَعُمَرَ أَيُّهُمَا أَفْضَلُ فَقَدَّمَ قَوْمٌ عُثْمَانَ وَسَكَتُوا أَوْ رَبَّعُوا بِعَلِيٍّ وَقَدَّم قَوْمٌ عَلِيًّا وَقَوْمٌ تَوَقَّفُوا

Even so, some of *Ahl al-Sunnah* disagreed over ʻUthmān and ʻAlī, may Allah be pleased with them, after their pledge of allegiance to Abū Bakr and ʻUmar. Which of

them is better? Some people gave priority to ‘Uthmān and were silent, or they considered ‘Alī to be the fourth even though they preferred ‘Alī, and some were neutral.

لَكِنِ اسْتَقَرَّ أَمْرُ أَهْلِ السُّنَّةِ عَلَى تَقْدِيمِ عُثْمَانَ ثُمَّ عَلِيٍّ وَإِنْ كَانَتْ هَذِه الْمَسْأَلَةُ مَسْأَلَةُ عُثْمَانَ وَعَلِيٍّ لَيْسَتْ مِنَ الأُصُولِ الَّتِي يُضَلَّلُ الْمُخَالِفُ فِيهَا عِنْدَ جُمْهُورِ أَهْلِ السُّنَّةِ لَكِنِ الَّتِي يُضَلَّلُ فِيهَا مَسْأَلَةُ الْخِلاَفَةِ وَذَلِكَ أَنَّهُمْ يُؤْمِنُونَ أَنَّ الْخَلِيفَةَ بَعْدَ رَسُولِ اللهِ صلى الله عليه وسلم أَبُو بَكْرٍ وَعُمَرُ ثُمَّ عُثْمَانُ ثُمَّ عَلِيٌّ وَمَنْ طَعَنَ فِي خِلاَفَةِ أَحَدٍ مِنْ هَؤُلاءِ فَهُوَ أَضَلُّ مِنْ حِمَارِ أَهْلِهِ

Rather, the matter was settled by *Ahl al-Sunnah* in giving priority to ‘Uthmān and then ‘Alī. Yet, this matter of ‘Uthmān and ‘Alī is not among the fundamentals which lead astray those who disagree, according to the majority of *Ahl al-Sunnah*. Rather, that which leads astray is the matter of the Caliphate itself, and it is that they believe the Caliph after the Messenger of Allah, peace and blessings be upon him, was Abū Bakr and ‘Umar, then ‘Uthmān and then ‘Alī. Whoever challenges the legitimacy as Caliph of any of these has been led further astray than a donkey among his people.

وَيُحِبُّونَ أَهْلَ بَيْتِ رَسُولِ اللهِ صلى الله عليه وسلم وَيَتَوَلَّوْنَهُمْ وَيَحْفَظُونَ فِيهِمْ وَصِيَّةِ رَسُولِ اللهِ صلى الله عليه وسلم حَيْثُ قَالَ يَوْمَ غَدِيرِ خُمٍّ أُذَكِّرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي وَقَالَ أَيْضًا لِلْعَبَّاسِ عَمِّه وَقَدِ اشْتَكَى إِلَيْهِ أَنَّ بَعْضَ قُرَيْشٍ يَجْفُو بَنِي هَاشِمٍ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يُؤْمِنُونَ حَتَّى يُحِبُّوكُمْ للهِ وَلِقَرَابَتِي وَقَالَ إِنَّ اللهَ اصْطَفَى بَنِي إِسْمَاعِيلَ وَاصْطَفَى مِنْ بَنِي إِسْمَاعِيلَ كِنَانَةَ وَاصْطَفَى مِنْ كِنَانَةَ قُرَيْشًا وَاصْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ وَاصْطَفَانِي مِنْ بَنِي هَاشِمٍ

They love the household of the Messenger of Allah, peace and blessings be upon him, ally with them, and preserve

the bequest of the Messenger of Allah, peace and blessings be upon him, wherein he said on the day of *Ghadīr Khum*, 'I remind you of your duty to Allah regarding my family.' He also said to 'Abbās his uncle when some of the Quraysh complained to him that they resent the Prophet's tribe (*Banī Hāshim*), 'By the One in whose Hand is my soul, you will not have faith until you love them, for the sake of Allah and for the sake of relationship to me.' And he said, 'Verily, Allah chose the children of Ishmael, and He chose Kinānah from the children of Ishmael, and He chose the Quraysh from Kinānah, and He chose Banī Hāshim from the Quraysh, and He chose me from Banī Hāshim.'

وَيَتَوَلَّوْنَ أَزْوَاجَ رَسُولِ اللهِ صلى الله عليه وسلم أُمَّهَاتِ الْمُؤْمِنِينَ وَيُؤْمِنُونَ بَأَنَّهُنَّ أَزْوَاجُهُ فِي الآخِرَةِ خُصُوصًا خَدِيجَةَ رَضِيَ اللهُ عَنْهَا أُمَّ أَكْثَرِ أَوْلاَدِهِ وَأَوَّلَ مَنْ آمَنَ بِهِ وَعَاضَدَهُ عَلَى أَمْرِه وَكَانَ لَهَا مِنْهُ الْمَنْزِلَةُ الْعَالِيَةُ وَالصِّدِّيقَةَ بِنْتَ الصِّدِّيقِ رَضِيَ اللهُ عَنْهَا الَّتِي قَالَ فِيهَا النَّبِيُّ صلى الله عليه وسلم فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ

They ally themselves with the wives of the Messenger of Allah, peace and blessings be upon him, the mothers of the faithful. They believe they are his wives in the Hereafter, specifically Khadījah, may Allah be pleased with her, who was the mother of most of his children, the first to have faith in him and support him in the matter. She had the highest status in his estimation. And also the truthful woman, daughter of the truthful man, may Allah be pleased with her, about whom the Prophet, peace and blessings be upon him, said, 'The virtue of 'Āi'shah over all

other women is like the virtue of fine cuisine over all other food.'

وَيَتَبَرَّؤُونَ مِنْ طَرِيقَةِ الرَّوَافِضِ الَّذِينَ يُبْغِضُونَ الصَّحَابَةَ وَيَسُبُّونَهُمْ وَطَرِيقَةِ النَّوَاصِبِ الَّذِينَ يُؤْذُونَ أَهْلَ الْبَيْتِ بِقَوْلٍ أَوْ عَمَلٍ

They disavow the way of the rejectionists, who hate the companions and curse them, as well as the belligerent (*al-Nawāṣib*), who harm the prophetic household with words and actions.

وَيُمْسِكُونَ عَمَّا شَجَرَ بَيْنَ الصَّحَابَةِ وَيَقُولُونَ إِنَّ هَذِهِ الآثَارَ الْمَرْوِيَّةَ فِي مَسَاوِيهِمْ مِنْهَا مَا هُوَ كَذِبٌ وَمَنْهَا مَا قَدْ زِيدَ فِيهِ وَنُقِصَ وَغُيِّرَ عَنْ وَجْهِهِ وَالصَّحِيحُ مِنْهُ هُمْ فِيهِ مَعْذُورُونَ إِمَّا مُجْتَهِدُونَ مُصِيبُونَ وَإِمَّا مُجْتَهِدُونَ مُخْطِئُونَ

They refrain from stirring argument regarding the companions, and they say: Indeed, those narrations reported about their evil deeds are lies, among which are additions, omissions, or they were changed from their context. The truth is that they are excused, whether their reasoning was correct or whether it was mistaken.

وَهُم مَّعَ ذَلِكَ لاَ يَعْتَقِدُونَ أَنَّ كُلَّ وَاحِدٍ مِنَ الصَّحَابَةِ مَعْصُومٌ عَنْ كَبَائِرِ الإِثْمِ وَصَغَائِرِهِ بَلْ يَجُوزُ عَلَيْهِمُ الذُّنُوبُ فِي الْجُمْلَةِ وَلَهُم مِّنَ السَّوَابِقِ وَالْفَضَائِلِ مَا يُوجِبُ مَغْفِرَةَ مَا يَصْدُرُ مِنْهُمْ إِنْ صَدَرَ حَتَّى إِنَّهُمْ يُغْفَرُ لَهُم مِّنَ السَّيِّئَاتِ مَا لاَ يُغْفَرُ لِمَنْ بَعْدَهُمْ لأَنَّ لَهُم مِّنَ الْحَسَنَاتِ الَّتِي تَمْحُو السَّيِّئَاتِ مَا لَيْسَ لِمَنْ بَعْدَهُمْ

They, despite that, do not consider each one of the companions to be infallible from committing major sins

or minor sins. Rather, it is possible for them to sin in general. They were among the foremost and the virtuous, which necessitates their forgiveness of whatever they committed, if anything was committed at all, to the extent that their evil deeds were forgiven, although those who came after them will not be forgiven in the same way, because the companions had many good deeds to erase their evil deeds, unlike those who came after them.

وَقَدْ ثَبَتَ بِقَوْلِ رَسُولِ اللهِ صلى الله عليه وسلم أَنَّهُمْ خَيْرُ الْقُرُونِ وَأَنَّ الْمُدَّ مِنْ أَحَدِهِمْ إِذَا تَصَدَّقَ بِهِ كَانَ أَفْضَلَ مِنْ جَبَلِ أُحُدٍ ذَهَبًا مِمَّن بَعْدَهُمْ ثُمَّ إِذَا كَانَ قَدْ صَدَرَ مِنْ أَحَدِهِمْ ذَنْبٌ فَيَكُونُ قَدْ تَابَ مِنْهُ أَوْ أَتَى بَحَسَنَاتٍ تَمْحُوهُ أَو غُفِرَ لَهُ بِفَضْلِ سَابِقَتِهِ أَوْ بِشَفَاعَةِ مُحَمَّدٍ صلى الله عليه وسلم الَّذِي هُمْ أَحَقُّ النَّاسِ بِشَفَاعَتِهِ أَوْ ابْتُلِيَ بِبَلاَءٍ فِي الدُّنْيَا كُفِّرَ بِهِ عَنْهُ

The Messenger of Allah, peace and blessings be upon him, has affirmed that they are the best generation, and that a small portion of charity given by them is better than an amount of gold like the mountain of Uhud given by those after them. Then, if one of them had committed a sin, he has repented of it, or performed a good deed to erase it, or he was forgiven for it due to the virtue of his achievements, or by the intercession of Muhammad, peace and blessings be upon him, as they are the most worthy of receiving his intercession, or they endured a trial in the world to expiate it.

فَإِذَا كَانَ هَذَا فِي الذُّنُوبِ الْمُحَقَّقَةِ فَكَيْفَ الأُمُورُ الَّتِي كَانُوا فِيهَا مُجْتَهِدِينَ إِنْ أَصَابُوا فَلَهُمْ أَجْرَانِ وَإِنْ أَخْطَؤُوا فَلَهُمْ أَجْرٌ وَاحِدٌ وَالْخَطَأُ مغْفُورٌ ثُمَّ إِنَّ الْقَدْرَ الَّذِي يُنْكَرُ مِنْ فِعْلِ بَعْضِهِمْ

قَلِيلٌ نَزْرٌ مَغْفُورٌ فِي جَنْبِ فَضَائِلِ الْقَوْمِ وَمَحَاسِنِهِمْ مِنَ الإِيمَانِ بِاللهِ وَرَسُولِهِ وَالْجِهَادِ فِي سَبِيلِهِ وَالْهِجْرَةِ وَالنُّصْرَةِ وَالْعِلْمِ النَّافِعِ وَالْعَمَلِ الصَّالِحِ

If this is in the case of actual sins, then how so in matters for which they exercised reasoning? If they were correct, they were given two rewards. If they were mistaken, they were given a single reward and the mistake was forgiven. Moreover, the measure of evil in some of their deeds is little, insignificant, and forgiven in light of their virtues and good traits, such as their faith in Allah and His messenger, striving (*jihād*) in His way, emigrating to Medina, lending support to Islam, spreading beneficial knowledge, and performing righteous deeds.

وَمَن تَّظَرَ فِي سِيرَةِ الْقَوْمِ بِعِلْمٍ وَبَصِيرَةٍ وَمَا مَنَّ اللهُ عَلَيْهِم بِهِ مِنَ الْفَضَائِلِ عَلِمَ يَقِينًا أَنَّهُمْ خِيْرُ الْخَلْقِ بَعْدَ الأَنْبِيَاءِ لاَ كَانَ وَلا يَكُونُ مِثْلُهُمْ وَأَنَّهُمُ الصَّفْوَةُ مِنْ قُرُونِ هَذِهِ الأُمَّةِ الَّتِي هِيَ خَيْرُ الأُمَمِ وَأَكْرَمُهَا عَلَى اللهِ

Whoever investigates the biographies of these people with insightful knowledge and what Allah blessed them of virtues, he will know with certainty that they are the best of the creation after the prophets. There never was, nor will there ever be, any others like them. They are the elite generation of this nation, which is the best of all nations and the most honored by Allah.

وَمِنْ أُصولِ أَهْلِ السُّنَّةِ التَّصْدِيقُ بِكَرَامَاتَ الأَوْلِيَاءِ وَمَا يُجْرِي اللهُ عَلَى أَيْدِيهِم مِّنْ خَوَارِقِ لْعَادَاتِ فِي أَنْوَاعِ الْعُلُومِ وَالْمُكَاشَفَاتِ وَأَنْوَاعِ الْقُدْرَةِ وَالتَّأْثِيرَاتِ كالْمَأْثُورِ عَنْ سَالِفِ الأُمَمِ

فِي سُورَةِ الْكَهْفِ وَغَيْرِهَا وَعَنْ صَدْرِ هَذِهِ الأُمَّةِ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ وَسَائِرِ قُرُونِ الأُمَّةِ وَهِيَ مَوْجُودَةٌ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

Among the fundamentals of *Ahl al-Sunnah* is to confirm the miracles of the saints (*al-Awliyā'*) and what Allah performs at their hands, such as extraordinary feats in matters of knowledge, epiphanies, types of power and effects, such as what is narrated about previous nations in *Sūrat al-Kahf* and others, and what came out of this nation among the companions, the successors, and the following generations of this nation. It will exist among them until the Day of Resurrection.

من طريقة أهل السنة والجماعة وخصالهم الحميدة

Among the ways of *Ahl al-Sunnah wal Jamā'ah* and their praiseworthy characteristics

ثُمَّ مِنْ طَرِيقَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ اتِّبَاعُ آثَارِ رَسُولِ اللهِ صلى الله عليه وسلم بَاطِنًا وَظَاهِرًا وَاتِّبَاعُ سَبِيلِ السَّابِقِينَ الأَوَّلِينَ مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ وَاتِّبَاعُ وَصِيَّةِ رَسُولِ اللهِ صلى الله عليه وسلم حَيثُ قَالَ عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ بَعْدِي تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ بِدْعَةٍ ضَلالَةٌ

Thereafter, it is the way of *Ahl al-Sunnah wal Jamā'ah* to follow the narrations of the Messenger of Allah, peace and blessings be upon him, both inwardly and outwardly, and to follow the path of the first and foremost among the

emigrants from Mecca and the supporters in Medina, and to follow the instructions of the Messenger of Allah, peace and blessings be upon him, wherein he said, 'You must follow my precedent (*sunnah*) and the precedent of the rightly-guided Caliphs after me and hold fast to it. Bite onto it with your molar teeth. Beware of newly-invented manners, for every religious innovation is misguidance.'

وَيَعْلَمُونَ أَنَّ أَصْدَقَ الْكَلامِ كَلامُ اللهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صلى الله عليه وسلم وَيُؤْثِرُونَ كَلاَمَ اللهِ عَلَى غَيْرِهِ مِنْ كَلامِ أَصْنَافِ النَّاسِ وَيُقَدِّمُونَ هَدْيَ مُحَمَّدٍ صلى الله عليه وسلم عَلَى هَدْيِ كُلِّ أَحَدٍ

They know that the most truthful speech is the word of Allah, the best guidance is the guidance of Muhammad, peace and blessings be upon him, and they give preference to the word of Allah above the speech of all other people. They give priority to the guidance of Muhammad, peace and blessings be upon him, over the guidance of anyone else.

وَلِهَذَا سُمُّوا أَهْلَ الْكِتَابِ وَالسُّنَّةِ وَسُمُّوا أَهْلَ الْجَمَاعَةِ لأَنَّ الْجَمَاعَةَ هِيَ الاِجْتِمَاعُ وَضِدُّهَا الْفُرْقَةُ وَإِنْ كَانَ لَفْظُ الْجَمَاعَةِ قَدْ صَارَ اسْمًا لِنَفْسِ الْقَوْمِ الْمُجْتَمِعِينَ وَالإِجْمَاعُ هُوَ الأَصْلُ الثَّالِثُ الَّذِي يُعْتَمَدُ عَلَيْهِ فِي الْعِلْمِ وَالدينِ

For this reason, they are called 'the people of the Book and the Sunnah,' and they are named 'the people of the united community,' for the community is unity and its opposite is sectarianism. The word 'community' became the name for the same united people, and consensus is the third

fundamental principle upon which they rely for knowledge and religion.

وَهُمْ يَزِنُونَ بِهَذِه الأُصُولِ الثَّلاثَةِ جَمِيعَ مَا عَلَيْهِ النَّاسُ مِنْ أَقْوَالٍ وَأَعْمَالٍ بَاطِنَةٍ أَوْ ظَاهِرَةٍ مِمَّا لَهُ تَعَلُّقٌ بِالدِّينِ وَالإِجْمَاعُ الَّذِي يَنْضَبِطُ هُوَ مَا كَانَ عَلَيْهِ السَّلَفُ الصَّالِحُ إِذْ بَعْدَهُمْ كَثُرَ الاخْتِلاَفُ وَانْتَشَرَ فِي الأُمَّةِ

They measure by these three fundamentals (the Book, the Sunnah, and consensus) all that people are upon of words and actions, inward or outward, which are related to the religion. Consensus, which is disciplined, was practiced by the righteous predecessors. After them there were many differences that spread in the Muslim nation.

ثُمَّ هُم مَّعَ هّذِهِ الأُصُولِ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَونَ عَنِ الْمُنْكَرِ عَلَى مَا تُوجِبُهُ الشَّرِيعَةُ وَيَرَوْنَ إِقَامَةَ الْحَجِّ وَالْجِهَادِ وَالْجُمَعِ وَالأَعْيَادِ مَعَ الأُمَرَاءِ أَبْرَارًا كَانُوا أَوْ فُجَّارًا وَيُحَافِظُونَ عَلَى الْجَمَاعَاتِ. وَيَدِينُونَ بِالنَّصِيحَةِ للأُمَّةِ

Thereafter, along with these fundamentals they enjoin good and forbid evil according to what is required by the Law (*al-Sharī'ah*). They regard (as obligatory) establishing the Hajj pilgrimage, *jihād*, the Friday prayer, and celebrating holidays with the leaders, whether they are righteous or wicked, and they preserve congregational prayers. They offer sincere advice to the Muslim nation.

وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ ـ صلى الله عليه وسلم الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ الْمَرْصُوصِ يَشُدُّ بَعْضَهُ بَعْضًا وَشَبَّكَ بَيْنَ أَصَابِعِهِ وَقَوْلِهِ صلى الله عليه وسلم مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بُالْحُمَّى وَالسَّهَرِ

They believe in the meaning of his saying, peace and blessings be upon him, ‘Verily, the believers are like a structure, each one strengthening the other,’ and he held up his two fingers together to illustrate. And his saying, ‘The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.’

وَيَأْمُرُونَ بِالصَّبْرِ عِنْدَ الْبَلاءِ وَالشُّكْرِ عِنْدَ الرَّخَاءِ وَالرِّضَا بِمُرِّ الْقَضَاءِ وَيَدْعُونَ إِلَى مَكَارِمِ الأَخْلاقِ وَمَحَاسِنِ الأَعْمَالِ وَيَعْتَقِدُونَ مَعْنَى قَوْلِهِ صلى الله عليه وسلم أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

They enjoin patience at the time of hardship, gratitude at the time of prosperity, and contentment with the difficulties of providence. They invite others to have noble ethics and to perform good deeds, and they believe in his saying, peace and blessings be upon him, ‘The most complete of the believers in faith are those with the most excellent character.’

وَيَنْدُبُونَ إِلَى أَنْ تَصِلَ مَنْ قَطَعَكَ وَتُعْطِيَ مَنْ حَرَمَكَ وَتَعْفُوَ عَمَّنْ ظَلَمَكَ

They encourage you to maintain good relations with those who cut you off, to give to those who deprive you, and to forgive those who wrong you.

وَيَأْمُرُونَ بِبِرِّ الْوَالِدَيْنِ وَصِلَةِ الأَرْحَامِ وَحُسْنِ الْجِوَارِ وَالإِحْسَانِ إِلَى الْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ وَالرِّفْقِ بِالْمَمْلُوكِ

They order righteousness with parents, maintenance of family ties, good neighborliness, and good treatment of orphans, the poor, and the traveler, and gentleness with servants.

وَيَنْهَوْنَ عَنِ الْفَخْرِ وَالْخُيَلاءِ وَالْبَغْيِ وَالاسْتِطَالَةِ عَلَى الْخَلْقِ بِحَقٍّ أَوْ بِغَيْرِ حَقٍّ. وَيَأْمُرُونَ بِمَعَالِي الأَخْلاَقِ وَيَنْهَوْنَ عَنْ سَفْسَافِهَا وَكُلُّ مَا يَقُولُونَهُ وَيَفْعَلُونَهُ مِنْ هَذَا وَغَيْرِهِ فَإِنَّمَا هُمْ فِيهِ مُتَّبِعُونَ لِلْكِتَابِ وَالسُّنَّةِ وَطَرِيقَتُهُمْ هِيَ دِينُ الإِسْلاَمِ الَّذِي بَعَثَ اللهُ بِهِ مُحَمَّدًا صلى الله عليه وسلم

They prohibit pride, vanity, transgression, and disrespecting the creation, whether it is deserved or not. They order the loftiest ethics and they prohibit foolishness. All of what they say and do of this, among other things, is only due to their following the Book and the Sunnah. Their way is the religion of Islam, for which Allah sent Muhammad, peace and blessings be upon him.

لَكِنْ لَمَّا أَخْبَرَ النَّبِيُّ ـ صلى الله عليه وسلم ـ أَنَّ أُمَّتُهُ سَتَفْتَرِقُ عَلَى ثَلاثٍ وَسَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّار إلاَّ وَاحِدَةً وَهِيَ الْجَمَاعَةُ وَفِي حَدِيثٍ عَنْهُ أَنَّهُ قَالَ هُمْ مَنْ كَانَ عَلَى مِثْلِ مَا أَنَا عَلَيْهِ الْيَومَ وَأَصْحَابِي صَارَ الْمُتَمَسِّكُونَ بِالإِسْلامِ الْمَحْضِ الْخَالِصِ عَنِ الشَّوْبِ هُمُ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ

However, the Prophet, peace and blessings be upon him, reported that his nation would split into seventy three sects, each of them in the Hellfire but one, the ‘united community.’ And in the prophetic tradition he said, ‘They are those adhering to the likes of what myself and my companions are upon today.’ Those who adhere to pure,

unadulterated Islam without deviation, they became *Ahl al-Sunnah wal Jamā'ah*.

وَفِيهِمُ الصِّدِّيقُونَ وَالشُّهَدَاءِ وَالصَّالِحُونَ وَمِنْهُمُ أَعْلامُ الْهُدَى وَمَصَابِيحُ الدُّجَى أُولو الْمَنَاقِبِ الْمَأْثُورَةِ وَالْفَضَائِلِ الْمَذْكُورَةِ وَفِيهِمُ الأَبْدَالُ وَفِيهِمُ أَئِمَّةُ الدِّينِ الَّذِينَ أَجْمَعَ الْمُسْلِمُونَ عَلَى هِدَايَتِهِمْ وَدِرَايَتِهِمْ وَهُمُ الطَّائِفَةُ الْمَنْصُورَةُ الَّذِينَ قَالَ فِيهِمُ النَّبِيُّ صلى الله عليه وسلم لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ مَنْصُورَةً لاَ يَضُرُّهُم مَّنْ خَالَفَهُمْ وَلاَ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ

Among them are the truthful, the martyrs, and the righteous, and from them are the signs of guidance, lamps in the darkness, people of notable merit and memorable virtues. Among them are righteous replacements (*al-abdāl*), leaders in the religion, upon whom the Muslims agree as to their guidance and erudition. They are the group supported by Allah, about whom the Prophet, peace and blessings be upon him, said, 'There will continue to be a group of my nation acting upon the truth and being supported. They will not be harmed by those who oppose them, nor by those who abandon them, until the establishment of the Hour.'

خاتمة

Conclusion

فَنَسْأَلُ اللَّهَ الْعَظِيمَ أَنْ يَجْعَلَنَا مِنْهُمْ. وَأَنْ لَا يَزِيغَ قُلُوبَنَا بَعْدَ إِذْ هَدَانَا وَيَهَبَ لَنَا مِنْ لَدُنْهُ رَحْمَةً نَّهُ هُوَ الْوَهَّابُ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَوَاتُهُ وَسَلَامُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَلَى

سَائِرِ الْمُرْسَلِينَ وَالنَّبِيِّينَ وَآلِ كُلٍّ وَسَائِرِ الصَّالِحِينَ

We ask Allah Almighty to make us among them, to not divert our hearts after we were guided, and to grant us His mercy. Verily, He alone is the Granter. All praise is due to Allah, the Lord of the words. May His blessings and peace be sent upon our master Muhammad, his family, upon all of the messengers and the prophets, the families of each and upon all of the righteous.

Success comes from Allah, and Allah knows best.

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